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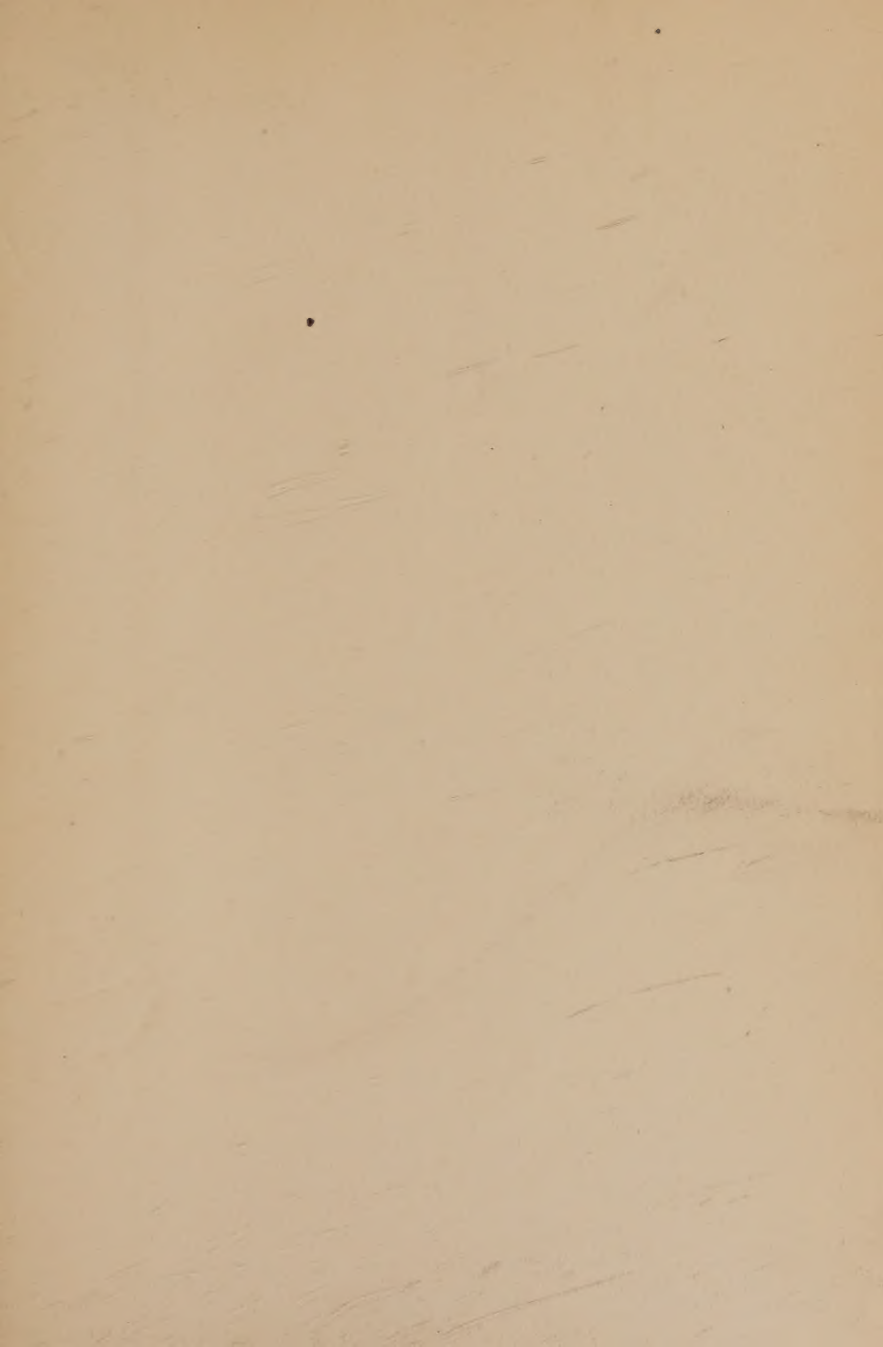


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HON. JONATHAN YOUNG SCAMMON.

THE
NEW CHURCH
AND
CHICAGO

A HISTORY

[Rudolph Williams]



W. B. CONKEY COMPANY

1906



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To Mr. Charles Henry Cutler, the honored president of The Chicago Society of the New Jerusalem, for his original, consistent, and lasting interest in the successful completion of this history, the compiler will remain very thankful.

The A. T. Andreas Company having granted special privilege in the use of its very comprehensive history of Chicago, is appreciatively remembered.

For the Chicago Historical Society, for the competent aid and material, graciously furnished, and remembering the delightful hours spent in its charming home, Dearborn avenue and Ontario street, there will remain memory of interesting experience.

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WITHDRAWN
1994

To the use of the Church of the Lord Jesus Christ—the New Jerusalem—this book and all rights pertaining to it, and all interests that may arise from it are humbly dedicated ; the accompanying trust to be administered by the Western New Church Union, a corporation existing by authority of the law of the State of Illinois, as agent.

All proceeds from the sale of the book that may remain after deducting the amount of commission allowed The Western New Church Union are to be given to The Chicago Society of the New Jerusalem, to be used by it for the benefit of the Church of the New Jerusalem, in such manner as it may decide, except that, until the compiler is reimbursed for money actually expended in the preparation of the manuscript, illustrations, and publication of the book, the proceeds are to be his.

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PREFACE.

It is possible for the reader of this volume to commence with the New Church in Chicago at a time when the people of Chicago were in thousands as they now are in millions, and consecutively live in the mind the life that the people of the Church lived, study the subjects that they studied, feel sympathy for them on account of their trials, and rejoice with them in their pleasures. He can see the first pioneer of the Church, carpet-bag in hand, en route through tall weeds and grass, from the river to the Sauganash tavern, and following the growth that came from the seed he sowed, see the Church in the city at this date a septuagenarian, as is the city, both destined to live on and to grow.

The spiritual quality that characterized the New Church in Chicago during the first thirty years of its existence, which in fact was its character, cannot be appreciated by the members of to-day without careful study of the official history—the records, in conjunction with that which it is almost impossible to supply at this time, namely,—an understanding of the peculiar and extraordinary characters of a few individuals who, we may say, conceived, brought forth, and reared it.

If the reader will appreciate the extraordinary intentness in church purpose of Mr. Scammon and Mr. Hibbard, which it is hoped is made possible by the articles devoted to them, and then remember that those who, as proselytes, became associated with them, must necessarily have been in affinity with them, and further remem-

ber that this condition was kept alive and added to, it will be seen that the churchmanship of those who became members must have been intense and absorbing.

That this spiritual history and spiritual foundation, that applies directly to The Chicago Society of the New Jerusalem, which, by associating people with their church effort and church life, that it is hoped is made possible, may be appreciated and cherished as an example for churchmanship is most desirable.

The teaching of the Church being, that it is the cultivation of the angelic germ in the character of man, exclusively, that absorbs the efforts of the Lord Jesus Christ, it is not unreasonable to conclude that in the safety in which The Chicago Society of the New Jerusalem has been at different times carried over the sea of trouble that threatened to engulf it, may be seen His recognition of the remains of the angelic germ or spiritual character that is referred to.

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IN 1835.

Seventy years ago, eglantine roses, growing in large clusters in many places in Illinois, blended their delicate pink with the soft green of early summer, while later, in the more mature season, goldenrod, moved by the breeze, bowed in graceful dignity to the blackeyed Susans and other denizens of the flower world that covered the land.

Then the prairies were as nature left them; instead of trains of magnificent cars, which now rush hither and away in all directions, hundreds of canvas-covered wagons carried families of people who, with faces towards the setting sun, slowly and patiently toiled on, hoping for home and happiness in the great unknown West.

Then the great prairie state contained but one fourth as many people as does, at this time, its metropolis on the shore of Lake Michigan.

Some who have written of that period have mentioned Chicago as the village; while, until recently, there have been among us old settlers who told of hunts for wolves which took place in the timber that heavily bordered the river to the north, during which the frightened animals, in packs of four to six, would scamper through the village to the timber which grew adjacent to the river on the south.

The town was platted Aug. 4, 1830, when the voters were less than sixty.

The council in which the Indians ceded to the United States their lands in Michigan and Illinois met in Chicago in 1833. There were from four to six thousand Ottawas, Chippewas, Pottawatomies and others, who, having

been paid for their lands, passed on to the wilds of the West and Southwest.

In this same year the incorporation as a town occurred, there being about two hundred and fifty people.

In 1834 the levy for taxes amounted to less than fifty dollars.

In 1835 there were one hundred voters.

In 1837 the incorporation as a city occurred, there being four thousand one hundred and seventy inhabitants.

Several years are yet required to make a century since savages stalked the land in sufficient number to concentrate and compel the evacuation of Fort Dearborn. Lying in ambush where now stand fine homes, they massacred the fleeing garrison of fifty or more soldiers and other people, making the destruction complete by burning the fort.

Where the leviathans of the great lakes moor, disembark, and embark their thousands of passengers and tons of cargo, amid the roar and rush of commerce, in 1835 stood the rebuilt fort, the last building of which was destroyed in the conflagration of 1871.

Instead of the leviathans, a variety of sailing craft disembarked lumber, wood, fish, the products of the hunter and trapper, merchandise which had been shipped at Buffalo, Cleveland, and other cities to the East; families of pioneers who had forsaken homes in the older states; travelers and prospectors.

Having replaced these burdens with plain and necessary articles required by pioneers, and with people intending to make their homes in the mighty forests, which almost unbroken encircled the fresh-water seas in formidable defiance, they would sail away and disappear on the apparently limitless water.

Then were the great West and Northwest a wilderness.



FOR A NIGHT'S REST.

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Then there were only the rich soil, the forests, minerals, and water. There were few people, but people came, singly and by families, amounting to hundreds and thousands; with them industry, thrift, and learning; and all the dispensations of Divine Providence, including seed for the New Church, and the seed grew.

JONATHAN YOUNG SCAMMON.

Hearken : Behold, there went out a sower to sow.—[Mark iv : 3.]

In a meeting held for the consideration of subjects in the interest of The Chicago Society of the New Jerusalem, a good many years ago, the business being completed, the talk became informal, then broken; finally, there coming a lull, Mr. Scammon arose from his seat and said, "Well, gentlemen, I ask you to excuse me; I am three score and ten years old to-day, and being tired, realize that I become tired easier than I used to. I bid you good-night."

Above the medium height that men attain; straight as an arrow; with large, well-shaped head, carried high; fine, strong, intelligent face, Jonathan Young Scammon presented a personality that would be distinguishable in any congregation of men.

Considering the great force of his character, clear perception of the many things there were for him to do in the world, and his ever willingness and determination to do them, we can see him at twenty-three years of age, standing in the wilderness which covered the site destined for Chicago, and believe him happy with the vastness of the arena and the world of obstacles which must be overcome, and which seemed to block all routes to progress.

He saw in the great unopened world and unlimited material about him, man's workshop—his workshop. He entered and forged, and forged on. His blows told; told in the growth of the Church, the growth of the city, its institutions, and affairs, and in the passing of the wilderness.

People, a good many of them yet in this world, remember Mr. Scammon; to others, their descendants, his name and character will remain quite as familiar as though they had known him. They will all finally have passed away, but in the history of uses, memory of him will live on; history will preserve his name as long as it tells of the physical growth of the New Church in America, and of the planting and cultivation of civilization in the great Northwest.

Coming in 1835, he immediately commenced holding Church service in his office. The following year he had made a New Churchman of Vincent S. Lovell, and they two conducted the Sunday worship. In 1837, marrying Mary Ann Haven Dearborn of Bath, Me., a receiver of the doctrine, he established his residence in Chicago at the City hotel, northwest corner Clark and Randolph streets. There, in their rooms, the congregation of three New Church people regularly held Sunday worship, others who chose to accept the invitation being present.

At Whitefield, Me., in 1812, Mr. Scammon was born, his father being Hon. Eliakim Scammon, late of Gardiner, Me., though for many years a prominent, well-known, and highly respected citizen of East Pittston, Me., from where, at different times, he was sent to the legislature, where he filled seats in both branches. His mother's father was David Young, an early resident of East Pittston, who represented his home town in the general court of the state, when Maine was part of Massachusetts; a man of wealth and prominence.

Mr. Scammon was born a farmer, received his education at the Maine Wesleyan seminary, Lincoln academy, and Waterville college, and read law in Hallowell. His degree of LL. D. came from Waterville college in 1865. Reading law to a finish, he was admitted to practice in

Kennebec county, of his native state, but instead of practice started on a tour of travel and observation.

From what may be termed a tramp steamer, the *Pennsylvania*, he arrived at Chicago in September, 1835. From the steamer which lay outside the bar, the passengers were landed where Dearborn street now is, by the use of a small boat. At the Sauganash tavern, Market and Lake streets, the first built in Chicago, which was reached by a path through weeds, grass, and much of the time deep mud, he of whom we write spent his first night in the wilderness, which he so much helped to subdue, and where his home remained until he passed into the next life.

It was not hard to exhaust Chicago in those days as a place in which to sojourn, and Mr. Scammon was about to resume his travel when he accepted the position as assistant to the clerk of the courts of Cook county. His service was so acceptable that he was soon offered and accepted the place of deputy clerk, and was allowed to have his law office in the small building occupied by the clerk, located in the square now filled with the court-house and city hall, at the Clark and Randolph street corner. Here in the same room he did his own and the public business, and made his home, save to go out for his meals.

Thus commenced the business life of one who was as prominent and as great an agent in the life and affairs of Chicago as any other individual during the same forty years. In his beautifully written memoirs of his friend, Mr. William B. Ogden, Mr. Scammon gives that gentleman the greatest eminence among men in the Northwest. It will be noticed that in the statement made here the right of Mr. Ogden is not interfered with.

Following very soon, he and Mr. Buckner S. Morris became partners, and so remained for a year and a half, when a dissolution left Mr. Scammon alone in his law

office until 1839, when a partnership was formed with Mr. Norman B. Judd, and the sign Scammon & Judd remained until 1847.

The first directory of Chicago was published in 1844 by Messrs. Ellis and Fergus, in the Saloon building. The compiler was J. W. Norris. From it we take this paragraph:

"Mr. Scammon's third volume of reports of the Supreme court is now ready for publication. The fact that the execution of this volume is equal, if not superior, to the two former ones, which were issued from two of the best presses of the East, is highly creditable to our city, and must be gratifying to the profession generally." It should be remembered that he then was but thirty-two years of age.

Until 1847, the law had furnished him employment; having followed it with his characteristic vigor, he stood in the first rank of his profession in the state and Northwest.

In 1849 Mr. Ezra B. McCagg, who had been employed in his office for two years, became his partner, and the firm name of Scammon & McCagg appeared. Messrs. Scammon and McCagg both being in Europe in 1857, the business was in the hands of Mr. Samuel W. Fuller; on their return the firm became Scammon, McCagg & Fuller, remaining so until after the conflagration of 1871.

In 1837 we find him the attorney for the State Bank of Illinois, and a couple of years later reporter for the Supreme court of the state, which place he filled until 1845.

Early identified with the establishment of the free school system, he was appointed school inspector in 1839, and wrote the law under which the system was reorganized in 1840.

He had many opposers as a candidate for alderman in 1845, because of his support of the liberal use of money for educational purposes. But success crowned his candidacy, giving him an office in which he was more influential than any other one man in establishing the excellent school system with which Chicago has ever since been favored. Previous to his aldermanic service he had served the city as secretary and president of the school board, and in 1844 was a delegate to the state school convention in Peoria.

He was a member of an editorial committee that issued the first number of the *Chicago Daily Journal*, April 22nd of that year.

The first work compiled and printed in Chicago he was author of, it being one of the volumes of his reports, which was burned while in the binders' hands, requiring reprinting. This was in 1840, when he was twenty-eight years of age.

In 1847 he is seen to be prominent in the convention which convened in Chicago July 5th, having for its object the improvement of rivers and harbors, a subject of great national interest.

Following, we find him devoting much of his time to railroad construction; at that time, owing to the general unprofitableness of railroads, always attended with obstacles next to insurmountable. Yet his toil, and that of his associate in the business, Mr. William B. Ogden, was rewarded in the building of the Galena and Chicago Union R. R., to raise money for which he worked for subscribers, and for right of way, in the country, among the farmers, along the line, and loaned his own credit for thousands of dollars. The Michigan Central, stranded in its progression westward, stopped at New Buffalo, seemingly determined to cease further effort. Messrs. Scam-

mon and Ogden, coming to the rescue with a revived charter, caused its extension to Chicago. These and other like enterprises required much time, patience, and energy for years.

As president of the Chicago Marine and Fire Insurance company, and of the Marine bank, we see him for many years a most successful and widely respected banker, waging a relentless warfare against illegal banking and those who conducted the business under unlawful methods; whom he finally, in 1853, saw indicted, ending the practice of unlawful banking in Chicago and in the state for several years. The law under which this was done was from his pen, and became statute by his influence.

At the time of the passing of the first general banking law of the state, 1851, Mr. Scammon was president and principal owner of the Chicago Marine and Fire Insurance Company. Very soon he established the first bank to be established under the law, named the Marine bank.* In 1857 the combined capital of the two institutions amounted to one million and fifty thousand dollars. He was president of both, and they were largely owned by the same people. They gained the reputation of being the strongest and most reliable of the banks in the state.

Returning from Europe in 1860, where he and his family had been for three years, Mr. Scammon found the Chicago Marine and Fire Insurance company at the precipice of insolvency, the result of mismanagement and defalcation. The entire capital was gone. Taking up his work in the

*NOTE.—We received yesterday a five-dollar bill of the Marine bank. It is finely engraved, having for a vignette the bust of that distinguished philosopher and theologian, Baron Swedenborg, with rays emanating therefrom, placed between two beautiful women. The only thing we object to in the bill is the embellishing it with women—emblems of innocence—as though there was anything innocent about banking institutions.—[From the *Chicago Democrat*, April 21, 1852.]

bank and duties as a legislator, he was compelled to do over that which he had done many years before, namely, again establish his business and credit.

At that time Illinois banks largely rested on charters and currency obtained in Southern states, which, with the commencement of the war, became worthless, and many banks fell. This system for obtaining and issuing currency went to the extent of banks being established in inaccessible places, without capital, their issue flooding the state; the object being to evade the stringent law framed by and enacted under the influence of Mr. Scammon to protect the state against worthless currency, referred to above. Odium, improperly bestowed, fell on him, as, being responsible for the law, he was loaded with blame for disaster, only possible by its evasion. But he heeded not, and toiled on, finally paying all the debts of the suspended institutions with which he was interested, including the mismanaged and looted bank; recapitalizing them, reestablishing their credit, and opening them to business; eventually finding himself at the head of the Marine company, which had what was then the large capital of five hundred thousand dollars, excellent credit, and a large domestic and foreign business.

Entering the legislature January, 1861, he immediately opened the fight for the establishment of sound currency, and the dissipation of millions of dollars of depreciated stuff then in existence. He met strong opposition from those interested in issuing paper which it was not intended to ever redeem, but in the latter part of the session his bill became law, and under its operation the currency requirements were met, until the green bills in use to-day became the circulating medium of the whole land, displacing all other.

He was not an aspirant for, nor a recipient of political

honor—beside his membership in the school board, member of the board of aldermen, and legislator referred to above—save when he accepted the nomination for Congress in 1848 on the Whig ticket, the district being Democratic by a very large majority. Though defeated, he had the satisfaction of a majority in Chicago, to accomplish which he overcame an existing majority in favor of the opposition of more than a thousand votes.

Mr. Scammon had time for everything worthy of attention, and being a scholar of fine cultivation and rare attainments, very many more subjects appeared to him for consideration than would to ordinary people. Yet, always, as he was, weighted with many responsibilities, he had time for letters and art; to write for the press as an editor, and otherwise, on political economy, religious, and other subjects. He was a linguist to the extent of being able to speak and write several languages, and those favored with his society appreciated the sphere of the cultivated and highly endowed gentleman.

We see him at twenty-seven, a lawyer of prominence, and further, while comparatively quite young, having compiled the statutes of the state; very soon responsible for the free school system; organizer of the first bank under the general law; building the first railroads; writing and causing the passing of beneficial laws; in the legislature effecting improved legislation, and see him restoring his own credit, and that of institutions in which he was interested; see him a successful and widely respected banker of much prominence for years, and during all the time at the head of a prominent and highly esteemed law firm.

We see him early cultivating and liberally subscribing to art; and being the first homeopath in the city, very early assisting to establish homeopathy, for which, later,

he gave an ample hospital to the Hahnemann Medical college.* From this institution Rev. Nathan C. Burnham graduated in 1861; Dr. Alvan E. Small was a member of the faculty for years; Dr. William H. Woodyatt a lecturer; all devoted and prominent New Churchmen, as will be seen.

One of the organizers of the Old Settlers' society in 1855, the first treasurer, and an active member.

In 1856 one of the organizers of the Chicago Academy of Sciences, of which his friend, associate, and old-time fellow church member, Dr. James V. Z. Blaney, was president, which office Mr. Scammon filled later. It is said to be the first organization of a scholastic character in the city, outside the schools.

An incorporator and one of the organizers of the Chicago Historical society in 1857, and the orator and president at the time of the dedication of its building, 1868, and for many years a very prominent working and contributing member.

At the organization of the University of Chicago, 1857, he was made librarian, and in 1858 he is seen to be a member of the Chicago Library association.

On the organization of the Chicago Astronomical society in 1863, Mr. Scammon became the president, filling the office until he resigned in 1882.

Following very soon, the establishment of an observa-

*NOTE.—From the report of the Hahnemann hospital for 1905 is taken the following: "In 1870 * * * the hospital came into possession, through the generosity of the late J. Y. Scammon, of the property upon which the present Hahnemann hospital training school for nurses is erected. Mr. Scammon donated this ground and three two-story wooden buildings. The records read that Mr. Scammon offered the use of a large and commodious building with the capacity of forty beds, and that the board of trustees gratefully accepted the gift. It was called the Scammon hospital, in honor of its benefactor, until the name was changed at his request."

tory was taken up; money was raised by subscription to purchase a telescope, to which use he made a generous donation.

Then followed the necessity for a building, and tower on which to erect the telescope, and these Mr. Scammon also supplied, at a cost of thirty thousand dollars. The revolving dome of this structure was about ninety feet in height.

The name adopted—"Dearborn Observatory"—was in honor of Mrs. Scammon, then deceased.*

The director was Prof. Truman Henry Safford, whose salary was paid by the same liberal benefactor until he was compelled to cease by the ravages of the fire in 1871.

At that time, 1863, he was a director of the Mutual Insurance company, and a worker in aid of the Sanitary commission for the assistance of the medical department of the armies engaged in the civil war.

The following year sees him one of the organizers of the Oakwoods Cemetery company, and president of a new bank, the Mechanics National.

The next, one of the organizers of the Old Ladies' home, of which, in later years, he was president; and the same year president and organizer of the hospital for women and children, Rush and Indiana streets.

He was an officer in the society, Sons of Maine, and one of the organizers of the Illinois Humane society.

The Chicago *Inter-Ocean* was first an enterprise of Mr. Scammon's, he being its originator; the first number appearing March 25, 1872. It succeeded and immedi-

*NOTE.—The great telescope placed in this observatory was built by Messrs. Alvan Clark & Sons for the University of Mississippi, but on account of the war it was left on their hands. The amount paid for it was eighteen thousand one hundred dollars. It is now in the observatory at Lake Geneva, Wis., and has brought to the builders a prize from the French Academy of Sciences, for discoveries in the solar world made through its use.

ately followed the Chicago *Republican*, organized in 1865, of which Charles A. Dana was editor in chief.

To name his business enterprises at this time would be impossible; with them all he was for many years, in fact, his whole business life, a great builder of buildings and owner of real estate.

Every subject, institution, and enterprise, of a charitable and philanthropic nature, in which he became interested, was a recipient of his generosity.

A great lover of young men, his sympathy went out to them, and several were the recipients of his consideration and substantial assistance when starting in life, some of whom are yet living.

The history of Chicago, covering Mr. Scammon's time, contains the names of many who were interested in different subjects and institutions; but of none who was so active as was he in almost every movement for the good of the city, and state, and the people.

And yet, above all else, there was one, ever most prominent in his interest and love—his Church—our Church—the blessed Church of the New Jerusalem; other things, his business, and many affairs, possibly consumed more hours than he bestowed on the Church, but none was, as it, always present, never repulsed, and at all times welcome.

Politically, Mr. Scammon was a Whig, becoming a Republican on the organization of that party and remaining until his death a stanch member of it. Though always strongly opposed to slavery, history gives instances which show his power in the community, in preserving order during trouble which, before the war, so frequently arose from the attempt to forcibly return escaped slaves to bondage.

The wife and mother, Mary Ann Haven Dearborn

Scammon, was born in Hallowell, Me., and married in Bath, Aug., 1837, by Rev. Henry Aiken Worcester. She was a reader of Swedenborg and interested in the writings, being baptized into the New Church with her son at Germantown, Penn., by Rev. Mr. Sedden, of Frankford, that state, in 1841, during temporary residence.

Mrs. Scammon died at Bad Soden, in the dukedom of Nassau, near Frankfort-on-the-Main, Germany, July 9, 1858, and was buried there.

In an obituary published by the *Chicago Press and Tribune* there is a very touching description of her last days, and details of the death scene, followed by this paragraph:

"The early friends of Mrs. Scammon, who were young men when she first came to Chicago, will recollect with pleasure the quiet hospitality of her home; and the early receivers of the doctrines of the New Church in Chicago, the many pleasant hours of social meetings passed there, until increased illness forbade the indulgence of that hospitality, which till then had made her home the usual resort on Sunday evenings, and frequently during the evenings of the week."

Four children were born to them; one, a daughter, dying in infancy. The son, Charles Trufant, was born July 7, 1840. Rendering faithful service as an officer through the civil war, he studied law and was admitted to the bar. In 1869, with Mr. Robert T. Lincoln, who had been a law student in the firm of Scammon, McCagg & Fuller, he formed a partnership for the practice of his profession; but dying in 1876, the career of the young firm came to an end.

Two sisters succeeded. Florence A. D. (Mrs. J. S. Reed) was born in Chicago, Nov. 12, 1844, where she now resides, the mother of a matured family, much

loved and very highly respected by a large circle of friends and acquaintances.

Arianna Evans Scammon was born April 12, 1848, and died in Chicago, Sunday, May 22, 1898, a very devoted and useful church woman, very much respected for her rare refinement and culture. She remembered the Church in the disposition of her property with a very substantial bequest, which is represented in the Kenwood parish church, located in that part of Chicago known as Hyde Park, in which for years was the family home.

Mr. Scammon, Dec. 5, 1867, married Mrs. Maria Sheldon Wright, who became a member of The Chicago Society of the New Jerusalem in 1869; living in Chicago until Sunday, May 6, 1901, when she passed into the next life, very highly esteemed by a large circle of New Church and other friends.

She provided for the placing of a tablet in the Kenwood church, in memory of her distinguished husband, a considerable residue of money being left, which was used in paying for memorial windows.

From living at the City hotel, Mr. and Mrs. Scammon, in 1838, went into the first home he established. It was located on Clark street opposite the Public square.

According to the directory of 1844 the home was at the northwest corner of Michigan avenue and Randolph street, where it had been one or more years. The house, commodious for that time, was erected by Mr. Scammon. In that house—89 Michigan avenue—the Chicago Society was consecrated, meetings of the Society and executive committee frequently occurred for several years, and many people listened to talks and obtained literature which led them into the Church. The directory of 1850 gives the Scammon residence at the American Temperance hotel, Lake and Wabash; 1853 at the Sher-

man house; 1854 at the Matteson, which was at Randolph and Dearborn, built by Governor Matteson in 1850; 1856, 16 Congress street, and 1860 in Terrace row, 209 Michigan avenue, where it remained until destroyed in the great fire.

Mr. Scammon stands before those who knew him and know the teaching of the New Church, as a man severely tried—tried in his churchmanship and in the steadfastness of his belief that in the material things of this world there is nothing to rest on or cling to; that the spiritual is the lighter on which man rides into happiness and eternity—severely tried, but not found wanting.

At fifty-nine years, in the enjoyment of health and perfect mental vigor; with what for the time was great wealth; behind him a life of eminent success; respected for his personal worth of character, and for the good he had done, and was ever doing to a degree rarely experienced; by nature and experience an aristocrat; proud as he had a right to be, if any one has such right, the trial came.*

As years passed, while he was in the vortex of material

*NOTE.—An incident shows that while Mr. Scammon was eminently successful during the years of his worldly prosperity in having things go as he desired, and while he likely forced results, possibly with some high-handedness, he was yet occasionally compelled to halt and fence. George Smith, a very successful banker, was a business rival. Mr. Scammon and he were not on the most affectionate terms of brotherly intimacy, hence it was not an infrequent occurrence for Mr. Scammon to send to the office of Mr. Smith, a bunch of certificates which that gentleman was required to redeem in gold, and demand payment. The scene shifted, when one day Mr. Smith met Mr. Scammon and asked: "Mr. Scammon, what is the amount of the issue of the Marine bank?" "One hundred and seventy-five thousand dollars, sir," answered Mr. Scammon. "Well, in my vault there is one hundred and twenty-five thousand of it, and some day I intend bringing the whole of it to you and demanding the gold." The prospect of that kind of a draft was far from agreeable to Mr. Scammon, consequently it was but a short time until a contract insuring amicability was signed by the two bankers.

adversity, during which he was battling to save business honor, that honor which the world demands and proud men love; when he saw those things which mortal man loves all passing beyond his reach, his belief in, love for, and life in the New Jerusalem, as far as mortals can live in it, never faltered; it was as in the old years of worldly prosperity, the subject and joy of life, paramount to all else.

The first permanent material adversity came with the fire in 1871, made worse by the financial panic of 1873, and being added to by very severe losses in the fire of 1874; it became uncontrollable under the business stagnation and hard times that followed, consequent upon the readjustment of values and shrinkage which must inevitably, and did, follow the civil war.

Nothing possible for him to control could stem the tide of worldly adversity destined for him. Though he fought as the giant that he was could fight, his fortune in property passed from him, but that in the Church remained.

No person now living is more capable of talking intelligently about Mr. Scammon than his long-time partner and associate, Hon. Ezra B. McCagg.

Having written and stated the purpose, and asked for an interview, the writer was honored with an invitation to call within certain hours, at his pleasure.

The call on Mr. McCagg and his talk were most interesting. Entering the room where the well-preserved, fine-mannered octogenarian sat, engaged with his morning mail, he pointed to a portrait of Mr. Scammon hanging near, saying, "There is your man;" and here follows what Mr. McCagg said as reviewed and corrected by himself:

"I came to Chicago in 1847 and went into the office of Mr. Scammon as a clerk. I had inquired for the most

prominent lawyer in the city and was directed to him; my intention was to become his partner, if possible, which I did in less than two years. We were in partnership until he gave up the practice in 1872, and associates for over forty years.

"There were very many lovable traits in his character, and I think of him and our years of close relationship with very kindly and happy interest."

The writer said, "Mr. McCagg, knowing the love Mr. Scammon had for the doctrine of Swedenborg, and his ever readiness and desire to talk about and expound it, I cannot help thinking that you and he must have had many battles along that line."

"No, that is not so; Mr. Scammon, as you say, was ever ready to talk the doctrine of Swedenborg, because he was even more interested in that than in his profession, but he never seemed to me to be trying to proselyte. He thought and often said, that the Lord leaves every man in a position best fitted for him as regards his religious belief; and as I have just said, while ever interested in Swedenborg, even to such an extent that many times I felt it would be better for our business if he were less so, he was not dogmatical, and never tried to make a convert. He would recommend with great earnestness Swedenborg's works, but, as I think, only because he found such absolute truth in them.

"Mr. Scammon was frequently blunt in speech, to the extent of thoughtlessly giving pain; I think about the only time we clashed arose from a remark which he made.

"I was his clerk, and had drawn a deed in which I described Michigan City as in the state of Michigan, instead of in Indiana—a mistake easy to make, by one so new to Chicago and the West as I was at that time.

'A very stupid blunder,' said Mr. Scammon in the presence of some gentlemen interested in the deed. I left his room and began putting my desk in order, and was so engaged when Franklin Scammon came in and asked what I was doing. I told him, and related the occurrence, saying that I intended then and there to relieve myself of a situation under which recurrence would be likely. Mr. Scammon apologized and we remained together and friends.

"Growing out of the failure of the Marine bank, Mr. Scammon was sued for seventy-five dollars; he offered to pay sixty-five dollars, which was not accepted. He told me to defend him, against my advice to settle as demanded, and my telling him that he would be beaten. We were beaten. After time for notice of appeal had elapsed, he insisted on the case being reopened and appealed, an operation which would be costly; but he insisted and I carried the case to final defeat in the Supreme court. I went to him with a bill for the amount of judgment, interest, fees, and costs, some hundreds of dollars, for which he immediately handed me a check.

"I said, 'Explain to me, please, why you insisted on this course.' 'Because I was determined not to do wrong as long as I could avoid it; now when there is not any further appeal, I must submit.'

"Mr. Scammon was very generous; gave, gave liberally, not only to his own Church and things in which he was directly interested, but to anything out of which good would come, or intended for general or special good."

As to his churchmanship, Mr. Scammon may be pointed out as an example for laymen, more conspicuous, possibly, than any other person. To prove this we only have to refer to his fifty-five years of extraordinary service to the physical Church in material substance; his life-long

industrious personal effort, including presiding at ten meetings of Convention, and by his devotion to the sanctuary, love of the doctrine, and the ever-present sphere of the Church in which he lived.

His churchmanship was democratic. He believed in, and was as much or more responsible than any other one in establishing firmly, one Convention, to be made up of represented associations, they to be made up of represented societies; also allowing isolated receivers seats and representation.

He wanted large committees and thorough and general discussion; was years in deciding, if, in fact, he ever did decide, in favor of the rule of having a minister permanently preside over Convention; advocated voting on the subject each year.

In 1850 he wrote recommending for the General Convention a simple constitution and lack of arbitrary rules. Yet in his judgment of the inspiration of the writings there was not any equivocation, and in applying their spiritual intent to church service, the government of the Convention, and to individual life, he was high church.

He was a great advocate of the writings of Swedenborg—in that sense a great Swedenborgian—and would have defined genuine churchmanship as loving the teaching and cultivating its absorption by the inner man, until the spirit so dominated dictated life; the individual crediting all to the Lord, by means of the Church. Those so influenced, and so living, he would have pronounced members of the Church of the New Jerusalem, though they may never have signed any constitution or church articles.

Ministers, in his opinion, were simply men—servants of the Convention, and possibly the Church; the latter depending entirely on their condition for spiritual influx

and guidance; one serving the physical Church only, the other the physical and spiritual. To decide as to the capability of either he would not have presumed, except as he would have made character his standard for judgment, and in this his requirements would have been severe.

Looking back over his life he saw it full of use and effort of the right kind, and looking forward he could see that for which he had been preparing; and leaving family and friends, March 17, 1890, passed from his earthly home, Fernwood Villa, into that of eternal life.

We give one of the several beautiful tributes that are in the address delivered by Rev. Frank Sewell, at the funeral March 20th:

"Of strong convictions, unbaffled courage, and an ever-fresh buoyancy of spirit, he loved to gaze before rather than behind, and in unfaltering trust in God's wise and loving government of the world he planned for large things and set the aims for himself and for his beloved city upon a high level. It is from characters like his that society grows, and the communities get their distinctive traits and their human worth. The inner mental life of a city is a substantial growth, incorporating daily into it the knowledge, the experience, the refinement, the moral and religious convictions of every member of the community, and in the degree of their possession of these qualities. These are the permanent heritage that every strong mind and influential worker leaves to his neighborhood. The forces that educate and enlarge and ennoble the mind of the people—these can be contributed to a city only by large minds, and though they may lead to, they do not come by any material enlargement or accumulation of wealth. But when given they remain."

And the following from the memorial address by the

Rev. Lewis P. Mercer, March 23, 1890, is very applicable here:

“With a personal force and assertion that men often felt coercive, he had a genuine respect for the freedom of others; while courageous and persistent to the end in acting upon his convictions, he was inwardly humble, trustful, and submissive to Divine Providence; while always bold, and often harsh, and sometimes unjust in opposition, he endeavored to maintain respectful recognition of all that he esteemed good, and of the sincerity of the motive in those who differed with him. * * * While he distrusted the priesthood, he deeply honored the ministry of the Word; a giant in his partisanship when aroused, he was humble and lovable as a child in his discipleship before the Lord.”

FINALLY:

Uncomplimentary things are said of Mr. Scammon, kept going by a very few whose expressions come from loss of money, and a greater number who, without any real intelligence or reason, glibly talk, more willing to extend the uncomplimentary impression than they are to halt and ask, “How much of this is true?” and to hold up to view the vastly overpowering good that made up his character.

His failure in business caused loss to many whose money he held. Some of them, like many in the world, and unhappily, some in the New Church, make his failure and inability to pay, the unpardonable sin. When that sacred, inviolable thing, money, is in account, teaching of the Church does not always weigh.

With a long life of correct business judgment and prosperity as his experience, doing the same things on which success had been built, why should he know that

he was to be disciplined and made to kneel before the throne of grace, by the loss of fortune, sacrifice of the interest of those associated with him, and have knowledge that his years of worldly success had come to their end?

With force unequalled he fought and defeated powerful effort to declare him a bankrupt; making a paragraph in the history of litigation which is very extraordinary in its unusualness; answering, that with the control of his property and affairs he would pay all he owed. And so he intended, and so he tried, but destiny ruled otherwise.

The history of the wonderful city, of which he was a most prominent founder and great benefactor, holds nothing uncomplimentary against J.^r Young Scammon. On the contrary, he is honored on its pages in numbers untold, and in subjects without limit. In the New Church, where his greatest work stands forth so conspicuously prominent, and by New Churchmen, who are taught to judge life and work from their spiritual intent and spiritual worth, how utterly unfair, unkind, uncharitable, and miserably sensual is any derogatory expression of Mr. Scammon.

ERAS OF THE HISTORY.

Study of the history of The Chicago Society of the New Jerusalem makes plain that it has passed through eras, in each of which different conditions existed, and as an appreciation of the fact of those eras will enable some to more easily appreciate the conditions through which the Church in Chicago has passed in its course in the assumption of physical form, they are defined as follows:

The Scammon era, commencing with the arrival in Chicago of Mr. Scammon, 1835, and continuing until the consecration of the Society, 1849.

The Hibbard-Scammon era, from the consecration of the Society until the great fire, 1871.

The Fire era, from the fire until the unification of the divided Society in the Van Buren street temple, 1881.

The Mercer era, from 1881 until 1901, and the Present era, commencing 1901, when Rev. Lewis P. Mercer severed his connection with the Church in Chicago.

THE ILLINOIS ASSOCIATION.

As the title indicates, this history is intended to directly apply to the Church in Chicago; movements in which members of the Church in Chicago have been instrumental will be considered to such extent as their importance seems to require.

The organization of the Illinois Association occurring early, and resulting from the call written and published by Mr. Scammon, the report is given place.

REPORT OF THE ORGANIZATION OF THE ILLINOIS ASSOCIATION.

To the Receivers of the Heavenly Doctrines of the New Jerusalem, in the State of Illinois.

Dear Brethren:—Believing that the time has come for the receivers of the heavenly doctrines in this state to take more decided measures to cooperate with the Divine Providence in disseminating the doctrines of the new dispensation, we respectfully invite you to assemble at Canton, Fulton county, on Saturday and Sunday, the 6th and 7th days of July next, at ten o'clock, A. M.

The object of the meeting is to bring our scattered energies together, by forming acquaintance with each other, and thereby extending the social sphere of the Church, and to take such steps as may be deemed essential in our isolated condition, to enable us to come more fully into order.

It is earnestly desired that every receiver who can conveniently attend, will not fail to be present, and such as cannot be present will communicate to the meeting by letter on the following subjects:

The residence of the receiver; the number of New Church books in possession; the number of receivers and readers in the vicinity; the names of persons to

whom communications may be addressed; the disposition to contribute towards obtaining a New Church minister to visit and preach at the various places where there are receivers in this state; and such other information as may be deemed of interest to the Church.

Communications to the meeting should be addressed to Jonas Rawalt, Canton, Fulton county.

[Signed] J. YOUNG SCAMMON, JONAS RAWALT,
JOHN F. RANDOLPH.

June 3, 1839.

Pursuant to the above invitation, a meeting of the receivers of the heavenly doctrines was opened in the college building in Canton, on Saturday, July 6th.

On motion, John F. Randolph was elected president, and J. Young Scammon, secretary, of the meeting.

After the meeting was organized, the service of the Church was read by the president, and the Lord's prayer said.

Communications were received and read from Mr. Charles G. McGray, of St. Louis, Mo.; Mr. Elisha Taber, of Springfield, Sangamon Co.; A. D. Wright, Esq., of Petersburg, Menard Co.; E. N. Powell, Esq., of Peoria, Peoria Co.; Mrs. Nancy Harlan, of Darwin, Clark Co.; F. B. Murdock, Esq., of Alton, Madison Co.; Mrs. Betsy Adams, of Charleston, Peoria Co.; all of them expressing much interest in the objects of the meeting.

On motion, a committee consisting of three was raised, to consider and report upon such matters as they might deem expedient to be acted upon by the meeting.

The president appointed Mr. Scammon, Mr. Rawalt, and Mr. North, this committee.

Voted, that this meeting adjourn until to-morrow morning at ten o'clock.

On Sunday morning the meeting reassembled, pursuant to adjournment. Divine service was performed, and the articles of faith read, from the book of worship. After which an address, explanatory of what is meant by the New Jerusalem Church, was delivered by Mr. Scammon.

Mr. North, from the committee, made the following report:

"The committee having taken into consideration the propriety of employing a minister to attend at our annual meetings, visit receivers and readers, and preach with us, and perform the rites of baptism, etc., reports that it has ascertained that a sufficient sum of money can be raised to pay a preacher for coming among us, and attending our next annual meeting; and that we are able to pay an ample compensation for the services of a minister who shall visit and preach to us on the above occasion. The committee is convinced that much can be done by this means—particularly by conversation with a New Church clergyman on the various subjects relating to the doctrines, etc. The committee therefore recommends that the executive committee of the Association, to be formed at this meeting, take measures to procure the services of a New Church clergyman."

Voted, that said report be accepted and adopted.

Mr. Rawalt, from the same committee, made the following report:

"The committee having taken into consideration the present condition of the receivers in this state, and what measures are expedient for us to adopt in our isolated situation, reports the following plan of an association, and recommends its adoption:

"Our Lord has said, 'Where two or three are met together in my name, there am I in the midst of them;' by which we are taught that the Church is social, and encouraged to meet together that we may become more receptive of the goods and truths of the Church.

"The scattered and isolated situation of most of the receivers of the heavenly doctrines of the New Jerusalem in the state of Illinois, inhibits the formation of ourselves into compact societies for regular worship and social delights on each Lord's day, and at the same time urges upon us the necessity of taking some more energetic and decided measures to come nearer to each other, and reap, at least in some degree, the benefits of the social sphere. Impressed with this belief, the receivers of the heavenly doctrines assembled at Canton, in Fulton county, in the

state of Illinois, do form themselves into a society or association to be called 'The Association of the Receivers and Readers of the Heavenly Doctrines of the New Jerusalem Church in the State of Illinois,' and adopt the following rules of order for the government of the same:

"I. The officers of this Association shall be a president, a secretary, a treasurer, and an executive committee consisting of five members, of which the president, secretary, and treasurer shall be ex-officio members; all of said officers shall be elected by ballot, at a regular meeting of the Association; but vacancies may be filled by the executive committee.

"II. It shall be the duty of the president to preside at all meetings of the Association, if present, and in his absence a president pro tem shall be chosen, who shall, for the time being, perform the duties of president.

"III. It shall be the duty of the secretary to keep a record of all the doings of the Association.

"IV. It shall be the duty of the treasurer to receive and safely keep all funds of the Association, and disburse the same upon the order of the executive committee.

"V. The executive committee shall have a general superintendence of the affairs of the Association, and it shall be its duty to take all such measures as it may deem orderly and necessary to disseminate the doctrines of the New Church, and to promote the general good.

"VI. This Association shall meet annually at such time and place as may be determined by a vote thereof.

"VII. All readers and receivers within the state of Illinois, or its immediate vicinity, are invited to become members of this Association, and to be present at its sessions, and to communicate to it any information they may have in relation to the state of the Church in their vicinity, and to make any suggestions which they may deem of use to the Association.

"VIII. This Association regards the payment of a part of the income of each member for the advancement of the uses of the Church, as a proper and necessary acknowledgment that we receive every blessing from the Lord, and expects that all of its members will contribute to the funds of the Association as the Lord shall give them ability."

Voted, that the said report be accepted and adopted.

Mr. Rawalt, from the committee, also made the following additional report:

"The committee, being strongly impressed with the importance of a proper observance of the Sabbath and family worship, would recommend that (in our isolated condition) where there is no opportunity to attend public worship of the New Church, the institution of private or family worship, in form similar to our plan of public worship, be observed at some certain hour on each Sabbath day; that is, that the head of the family should read a portion of Scripture from the Old and New Testaments, repeat the Lord's prayer, and become a teacher to the family, as a minister is teacher to the congregation, and that the family should unite in singing, if convenient.

Your committee would recommend the use of the book of worship prepared by the General Convention.

"As regards family worship, distinct from worship on the Sabbath, your committee does not feel disposed to dictate any particular time for the performance of the same, but would earnestly recommend daily worship, that we may live internally and externally in that state of dependence that we may feel the force of the words in the Lord's prayer, 'Give us this day our daily bread.' "

Voted, that said report be accepted and adopted.

The meeting then proceeded to the choice of officers of the Association for the coming year, and the following persons were elected: John F. Randolph, of Canton, president; Caleb North, of Rochester, Peoria Co., secretary; Jonas Rawalt, of Canton, treasurer; and E. N. Powell, of Peoria, and J. Young Scammon, of Chicago, members of the executive committee.

Voted, that the executive committee appoint the time and place for holding the next meeting of the Association.

Voted, that a condensed account of the proceedings of this meeting be forwarded to the editors of the *New Jerusalem Magazine*, and *Precursor*, for publication.
Adjourned.

[Signed]

J. YOUNG SCAMMON, Secretary.

THE LEGAL ORGANIZATION.

There existed in Illinois, in 1843, a law under which, in towns located where there were Illinois and Michigan Canal lands, organized churches could, without cost, obtain title to a lot for a church building. This privilege, it was understood, would become inoperative in Chicago with the expiration of that year.

Mr. Scammon, knowing of the law and its possible end, effected a legal organization of The Chicago Society of the New Jerusalem, making use therefor of himself, his wife, and Mr. Vincent S. Lovell, being all the New Church people in the city, by making the following certificate, and under the organization so made Sept. 7, 1843, obtained for the Society title to a lot at the northeast corner of Adams street and Wabash avenue, seventy-six by one hundred seventy-six feet.*

The record of the first meeting and that organization is as follows:

THE FIRST MEETING.

At a meeting held at the house of J. Young Scammon, in Chicago, the following-named persons formed themselves into a society for the purpose of religious worship, this seventh day of September in the year of our Lord one thousand eight hundred and forty-three, and assumed the name of The Chicago Society of the New Jerusalem, to wit, J. Young Scammon, Mary Ann H. Scammon, Vincent S. Lovell.

*NOTE.—The deed conveying the lot to the Society is signed Augustus French, governor, and H. S. Cooley, secretary of state; bears date of issue June 14, 1847, and states that the act of conveyance is under a law approved Feb. 26, 1847, which is an amendment to a prior law.

Vincent S. Lovell was chosen secretary, and J. Young Scammon and Vincent S. Lovell trustees.

Voted, that said trustees and secretary hold their offices for the term of one year, and until their successors be elected and qualified.

Voted, that the meeting adjourn.

[Signed] VINCENT S. LOVELL, Secretary.

COPY OF THE CERTIFICATE OF THE LEGAL ORGANIZATION.

STATE OF ILLINOIS, }
COUNTY OF COOK. } ss.

This certifies that we, the undersigned, were this day elected trustees of The Chicago Society of the New Jerusalem (a religious society formed in the city of Chicago), for the term of one year, and until our successors shall be elected and qualified; that the name of said society is "The Chicago Society of the New Jerusalem;" and the same is formed for the purpose of religious worship. Witness our hands and seals.

[Signed] J. YOUNG SCAMMON, [Seal]
VINCENT S. LOVELL, [Seal]
Trustees.

Chicago, Sept. 7, 1843.

STATE OF ILLINOIS, }
COUNTY OF COOK. } ss.

I, J. Young Scammon, do solemnly, sincerely, and truly declare and affirm that the foregoing certificate is true.

[Signed] J. YOUNG SCAMMON.

Affirmed to, according to law, before me, this 7th day of September, 1843.

[Signed] M. D. OGDEN,
Probate Justice of the Peace.

FROM REMINISCENCES OF A PIONEER.

There was but one male member or full receiver of the doctrines in the city—Mr. Scammon himself. But "Providence helps those who help themselves." Mr. Vincent S. Lovell, having come in from Elgin on business one day, was invited to Mr. Scammon's house. The

matter of the Church and how to procure a lot was talked over. After tea the company assembled in the parlor—Mr. and Mrs. Scammon and Mr. Lovell. Mr. Scammon called the meeting to order; Mr. Scammon, chairman, Mr. Lovell, secretary, Mrs. Scammon, audience. They resolved themselves into "The Chicago Society of the New Jerusalem," and elected Mr. Scammon and Mr. Lovell trustees.

* * * * *

A record of their proceedings was made and certified. When with the certified record of the organization of the society, Mr. Scammon applied to the Canal commissioners for a lot, they were rather astonished, and inclined not to give a lot to a Church so very few in number; but Mr. Scammon insisted, saying, that although now very small, the New Jerusalem was destined to become the largest, if not the only Church in the world! The trustees yielded and gave the lot.—[See "Reminiscences of a Pioneer," by J. R. Hibbard.]

VINCENT S. LOVELL.

MR. SCAMMON'S FIRST CONVERT.

A letter from Mr. Scammon to the Convention of 1839 gives the names and residences of receivers of the doctrines in the state. Mr. Lovell is given as residing in Elgin, and his name appears as the correspondent in Elgin, of the Convention, until 1852, when it is succeeded by John Lovell.

The city directory of 1844 has Mr. Lovell as a merchant in leather, etc., Clark street, near Lake, and says, "boards at the Chicago Temperance hotel." His name is not in the directory after that year.

He does not appear in the minutes of the Society after the date of the certificate of the legal organization, and after signing the constitution, which Mr. Scammon, Mrs. Scammon, and he signed Sept. 7, 1843, being the date also of the certificate. Therefore, remembering that Mr. Scammon's letter gives him as residing in Elgin, June, 1839, and that he was boarding at the Chicago Temperance hotel, 1844, it is reasonable to conclude that, though a merchant in Chicago, his home was in Elgin. We have nothing which shows that he was not a resident of the city when Mr. Scammon interested him in the Church.

In the historical pamphlet on the Illinois Association and Chicago Society, written by Dr. Alvan E. Small, in 1880, Mr. Lovell is spoken of as a young merchant.

Mr. Thomas L. Forrest, the first secretary of the Society, and his brother, Joseph K. C. Forrest, the early leader, have handed down memory of him, to the effect that he and his brother, John, and two sisters, resided on a farm, near Elgin, 1840-41. They formed a very

interesting family; it being in this home that the Messrs. Forrest first saw the writings of the Church, their farm home being near.

Mr. Vincent S. Lovell died Sept. 9, 1852, his brother and sisters some years after, but all comparatively young.

Vincent S. Lovell, Jr., born in 1845 and who died in 1892, attained considerable prominence as a journalist, having been connected with the *Albany Argus* and *Post and Mail* of New York. He was at one time mayor of Elgin and very much liked, leaving many friends to mourn his short life. Another son, Hon. Edward C. Lovell, was judge and member of the legislature, and also very highly respected.

Rev. J. R. Hibbard, being on a missionary tour, happened in Elgin the day following Mr. Lovell's death. On going to the home and offering his services, as a minister in the faith which the deceased believed, his service was very firmly declined by Mrs. Lovell. He says, "The funeral service was performed by three or four ministers of the old church, who took different parts, paying high encomiums to the character of the deceased, as an example of Christian virtue and gentleness, but claimed it all to be owing to his having believed in the faith of the vicarious atonement."—[See "Reminiscences of a Pioneer," by J. R. H.]

THE CONSTITUTION AND SIGNERS.

Under the same date as that of the legal organization there is a record of the adoption of a "platform" as follows, which, it will be seen, is signed by Mr. and Mrs. Scammon and Mr. Lovell. Thereafter one of the requirements of those becoming members of the Society was that they sign the same declaration of principles, and so we have the long roll of members which is made up from their signatures, showing the year of signing and of joining the Society, until the requirement of signing in one book was discontinued in 1894.

THE CHICAGO SOCIETY OF THE NEW JERUSALEM.

We, whose names are hereunto subscribed, have formed ourselves into a religious society under the name of The Chicago Society of the New Jerusalem,* and have adopted as the platform of our union, the three essentials of the Church as contained in No. 259 of Emanuel Swedenborg's treatise on the Divine Providence as follows:

There are three essentials of the Church, "The acknowledgment of the Divine of the Lord."

"The acknowledgment of the Sanctity of the word," and,

"The life which is called Charity."

"According to the life which is charity every man has faith; from the word is the knowledge of what life must be; and from the Lord is reformation and salvation."

J. YOUNG SCAMMON, Sept. 7, 1843.

MARY A. H. SCAMMON, Sept. 7, 1843.

VINCENT S. LOVELL, Sept. 7, 1843.

*NOTE.—There are in this city a few persons who receive the doctrine taught in the writings of Emanuel Swedenborg. They are few in number, but have a legal society, to which a church lot has been donated by the Canal commissioners. They meet for

- 1847.—William E. Jones, Joseph K. C. Forrest, George R. Bills, Thomas L. Forrest, John Sears, Jr., Franklin Scammon, John E. Wheeler, James V. Z. Blaney.
- 1849.—Frances E. Blaney, Charles V. Dyer, Louisa M. Dyer, Charles Sharpe, Mary E. Whiting, Emma L. Whiting, Harriette M. Whiting, Mary A. Wheeler, Henry L. Fulton, Franklin Fulton, Augusta Shepherd, Alexander Officer, Eliphalet Strong.
- 1850.—John R. Hibbard, Jerusha M. Hibbard, Maria Folger Trask, Hannah B. Rossetter, Lyman E. De Wolf, Wesley Pitkin, Sarah W. Pitkin, James S. Beach, Norman Eastman, Richard Duff, John W. Metcalf, Henry C. Kelly, Cynthia P. Kelly, Ann W. Leonard.
- 1851.—Sarah Beach, Erastus Jones, Thomas A. Stewart, Mary L. Stewart, Louisa Emilie Fulton, Eliza Sharpe, Julius Dyhrenfurth, Caroline Dyhrenfurth, Margaret E. Gulliver.
- 1852.—Mary B. Easton, Sarah C. Johnson, Henry Christian Topf, Charles G. Smith.
- 1853.—Robert Edmund Moss, Benjamin Gibson Blowney, George Frederick Benett, Mary Benett, Samuel S. Barry, Abbie C. A. Barry, Mary Brown Davis.
- 1854.—Dyer N. Burnham, Sylvia E. Burnham, Aaron Bromeley, Hiram Brown.
- 1855.—Charlotte L. Rawson, H. Orville Snow, Charles Herrenkind, Rosalie Herrenkind.
- 1856.—Digby V. Bell, S. N. Bell, Robert H. Murray, Mary F. Murray, J. I. Herrick, R. M. Herrick, Amos T. Hall, Lucy D. Hall, Stephen Seymour, H. N. Seymour, Mary Wells Clark, Robert W. Officer, Orpah Fuller Officer, Olive H. Rhea, Jane McIntosh, Annie E. Smith, Derestus Harper, Robert Davis, Charles L. Sheperd,

worship at present every Sabbath morning at eleven o'clock, in the office of J. Young Scammon, Esq., in the Saloon building, 123 Lake street.—[Chicago Directory, 1845-6.]

- Mary S. Sheperd, Joseph E. Moss, Edwin Burnham, Elizabeth K. Burnham, John Henry Ragatz, Jane Higginbotham, Phoebe Jane Snyder, Georgiana Neal.
- 1858.—Margaretta H. Swan, Novella R. Small, Ellen W. Burnham, Mercie H. Miller, Martha E. Barry, James Walmsley, George A. Mariner, Anna Mariner, Abijah B. Keith, Catherine E. Keith, Swain Nelson, Johanna Sophia Nelson, Hollis Amidon, John D. Moss, Mary Jane Moss, Isaiah S. Hyatt, Mary Hyatt, Mary McKean, Harriet J. Chase, Simon B. Wetherell, Olaf Benson.
- 1859.—Johanna Kathrin Ragatz, John Stoetzel, Maria Stoetzel, Jan Kuhl, John Webster, Octavia G. Webster, William James Carritt, Ann Carritt, Nathan C. Burnham, Mary A. Burnham, Martha McKean, Alvan E. Small, Martha Mary Small, Ferdinand Peters, Caroline Peters, John Kuhl, Edward Wolter, Doris Wolter, Maria Wolter.
- 1860.—Mary Elizabeth Burnham, Stella Louise Dyer, Nancy Cordelia Snow, Thomas Hartley Seymour, Louise A. Seymour, Caroline D. Pitkin.
- 1861.—Carl Franz Wilhelm Junge, Phoebe Freeman Dyer Junge; Sarah Ann Walmsley, Ellen A. Granger.
- 1862.—Sarah A. Officer, John Geiger Wilson, John Dyer, Mary Dyer, George Barry, Helen S. Barry, Lydia A. Doggett, Eunice S. Doggett, Mary Loving, James M. Hill, Mary A. Bright, William Tharburn Scott, Abbey Newell Scott.
- 1863.—Clausine C. R. Borchsenius, Jessie Arnold, Sanford E. Loring, Thomas B. Walmsley, Emily Walmsley, Julia Maria Brown.
- 1864.—Anna H. Adams, George F. Root, Mary Olive Root, Orlando Blackman, Susan Elizabeth Blackman, John F. Curtis, Harriet Sophia Curtis, Mary Burton Stewart, Henry Alfred Merrill, Emma M. Officer.
- 1865.—Edwin R. Burnham, Mary D. L. Burnham, Coralinn F. Bills, Margaret B. Kelly, Charles Holbrook Mann, Henry Clay Cone, Sarah Elizabeth Cone, Jenny A. Babcock, Franz Blid.

- 1866.—Anna Frederica Magnusson, Franklin Gilmore, Fannie S. Gilmore, William Harris Soper, Matilda Soper, Joseph Sears, Louisa Christian Blid, Mary Josephine Bay, Horace P. Chandler, Maggie J. Kiesell, Aimee P. Blain, Ellen Mitchell, Mary Matilda Murray, Arthur D. Rich, Esther Dyckman Rich, Frederick Barnard, Jennie M. Barnard, Samuel Holbrook, Ellen M. Seavey, Albertine Charlotte Eastman, Truman Henry Safford, Elizabeth Marshall Safford.
- 1867.—Frank P. Sheperd, Katie Barton, Charles H. Cutler, Willet Northup, Jr., Eliza L. Smith, Grace M. Chandler, Florence A. D. Scammon, Arianna E. Scammon, Alva Milliken, Charles G. Dyer, Solomon John Moss, Mary Wentworth Moss, Henry Newell Small, George Thompson Woodward, Alice Rosa Woodward, Fannie H. Rawson, Ebenezer Towner Root, Almira Kimball Root, Sarah Ann Root, William Azariah Root, Rebecca P. Anthony, Alvan E. Small, Jr., Mary C. Small.
- 1869.—Alice Colahan, Carrie F. Underwood, Annie Louise Underwood, Henry Hobart Putnam, Louis Gustave Laureau, John Jacob Geiger, Sarah Latimer, Horace Estabrook Kimball, Mary Creighton Kimball, Maria Sheldon Scammon, Cornelia Hobart Dyer, Annie Bunker Mitchell, James Frederick Goddard, Virginia Goddard, James R. Murray, Isabella Maria Murray, Gustave H. Adix, Harriet C. Morey, Phoebe Milliken, Oswald Lockett, Abbie Marion Barry, Myra Louise Sears, Robert Murray, Alvira Boone Small.
- 1870.—Laura Virginia Root, Sarah Jane Sanford, Ella E. Hill.
- 1871.—Annie Belle Milliken, Mary Elizabeth Morey, Frederic Woodman Root, Charles T. Root, Henry H. Babcock, Mary P. Babcock, Samuel Muir, Isabella R. Muir, Frederick Henry Avers, Emma Avers, Marie Angelique Broussais, Charles Emil Tuerk, Alice Bigelow.

- 1872.—Mary E. Blackman, Joseph R. Putnam, Alice Putnam, Joseph Launer, Isabella Launer, Mary Miller McKhenney, Becca A. Hall, Rebecca Eloise Waterman, Daniel H. Burnham, Clara Burnham, Sarah De Charms Hibbard, William H. Burt, Fernando L. Scharlach, Frances P. Scharlach.
- 1873.—Orvar Augustus Brink, William A. Barton, Hannah Barton, Clara Root, Susan W. Burnham, Emma L. Slade, Elizabeth J. Kelley.
- 1874.—Walter Burnham, Helen Call Root, Kitty Dickinson Officer, Ellis P. Fraser, Eliza Wallenberg.
- 1875.—Henry S. Maynard, Jennie D. Maynard, Augusta Fairchild, James Taylor.
- 1876.—Robert H. Gowanlock, Jennie Northup, William Hubbard Junge, Mary E. Junge, Emile L. Wallenberg, Edward C. Bostock.
- 1877.—Jacob G. Stone, Lydia A. Stone, Fannie A. Budd, Alice H. Dudgeon, Rollin Arthur Keyes.
- 1880.—Orson L. Barler.
- 1881.—Mabel K. Babcock, Ezekiel H. Sargent, Mary E. Sargent, Kate E. Sanborn, Minnie Avers, Helen B. Sears, Mrs. William A. Root, Lewis P. Mercer, Sarah T. Mercer, William L. Brown, Catherine E. Brown, Hannah S. Cutler, William Lewis, Emma Lewis, Jane E. Barrows, Edwin H. Pratt, Cornelia C. Myers, Ida M. McWhinney, Fannie H. Moore, Alice E. Silke, Alcemena Silke, Miriam A. Smith, Mary M. Smith, Lucy S. Silke, Alice C. Bevans, Emeline Barler, Fannie S. Root, Abbie M. Barry, Julius J. Luther, Ella Irene Rood, John G. Trine, Mrs. Andrew J. Galloway, Emma A. Robe, William B. Richards, Fannie S. Gilmore, Walter S. Weller, John S. Weller, Charles Waldo Richards, Hanna S. Richards, Charles C. Bonney, Lydia P. Bonney, R. T. Gardiner, Jessie Flint Root, Mary B. Barry.
- 1882.—Felinda H. Stevens, Rudolph Williams, Flora M. Trine, Maria S. Trine, Mary Derickson, Clara L. Woodyatt, William C. Bailey, L. Pratt, Betty Pratt.

- 1885.—Henry H. Lowell, Lizzie S. Lowell, David F. Hicks, Fannie Colden Hicks.
- 1887.—Oscar Oldberg, Emma Oldberg, Richard J. Carter, Perley Hale, Mary L. Hale, George Henry Dole, William S. Peck, Benj. P. Hinman, Jr., Charles G. Smith, Jr., Florence Babcock, Dorchester Mapes, Lydia W. Ragatz, Lillie G. Walmsley, Arthur H. Walmsley, Minnie Ridgeway, Amelie Buckingham, Ellen V. Wallenberg, Stella G. Pierce, Laura F. Wallenberg, Ada S. Tuttle, Angelina Ragatz, Minnie Bergolth, Christine Bergolth, Frank W. Pierce, C. Jesper Cobb, George F. Seymour, Frank H. Tuttle, Loretta C. Tuttle, Charles E. Johnson, Mrs. F. B. Felt, Anna C. Hemple, Charles F. Fernald, Jane M. Fernald, Charles W. Fernald, Ellen H. Cowing, Olive Barton, Lawton C. Bonney, Harriet L. Seymour, Florence Bonney, Fannie B. Bailey, Clara Wallenberg, Frances A. Root, William S. Noyes, Mary Peck Noyes.
- 1888.—George H. Owen, Jeanie B. Owen, Emma M. H. Taylor, Charles J. Morey, Lillian C. Muir, Robert E. Small, Charlotte F. Dyer, Lucy E. Mercer, William B. Hoswell, Julia Elise Mercer, Charlotte Putnam, Frank O. Walmsley, Sarah A. Hebbard, Elizabeth Hinman.
- 1890.—Catherine C. Seymour, Georgiana H. Rowley, Grace Worcester Root, Walter Faraday, Adah F. Wallenberg, John G. Gustafsen, Matilda S. Gustafsen, Mamie S. Muir, Laura B. Muir, Laura M. Derickson, Esther A. Paris, Elizabeth R. Burnham, Edwin A. Munger, Emma Lillian Pollard, Emma E. Pollard, Addie M. Pollard, Louise H. Root, Walter R. Root.
- 1891.—Robert Matheson, Annie Matheson, J. B. S. King, Mary A. King, Frederick Layton, Mary M. Layton, William P. Ledman, Mary E. Galvin, Charles W. Gee, Alice E. Benson, Alice Clover Cox, Willis L. Gladdish.
- 1892.—Josiah John Keet, Lewis L. Trowbridge, Mary M. Williams, Mabel Pearse, C. H. Plumb, Mrs.

C. H. Plumb, Henry S. Hogans, Henry G. Field, Cornelia D. Mercer, Janet Dodge.

1893.—Thomas H. Winslow, Caroline L. Fletcher, Benjamin E. Winslow, Arthur T. Fletcher, Thomas C. Fletcher, Frederick C. Fletcher, Thomas Green Jewett, Stephen Kimber, Louise C. Strong, Charles Anderson Brown, Fanny A. Brown, Laura A. Couch, Frederick S. Layton, Arthur W. Burnham, Edith L. Walmsley, Charles E. Schimmelpfeng, William H. Kellogg, C. Frederick Kellogg, Ruth Hill, Narcissa W. Cox, Vida Hill, Mathew Burton, M. Alice Burton, Henry Bowers, Per August Peterson.

1894.—Lucy W. Wright, Isaac Kellogg, Charles A. Buell, C. W. Taylor, Emma M. Taylor, William H. Dudgeon, Lewis Gustafsen, Josephine A. Chandler, Fannie Dudgeon, William L. Chandler, William O. Budd, Fannie A. Budd.

REPORT FROM THE RECEIVERS IN CHICAGO TO THE ILLINOIS ASSOCIATION, 1845.

To the Illinois association of the New Jerusalem Church.

On behalf of the readers and receivers of the heavenly doctrines residing in Chicago, we submit the following report:

"Since the last meeting of the Association, nothing particularly interesting has transpired with regard to the prospects of the Church here. The number of readers has not materially increased, nevertheless we continue to receive gratifying assurances that the truth is silently, yet surely, working its way, and preparing the mind of the world for the coming of the Lord's New Church.

"The readers and receivers meet for worship in the office of Mr. J. Young Scammon, in the Saloon building, Lake street, each Sabbath, at eleven o'clock. At each meeting a selection or selections from the book of worship are read, together with portions of the Word from the Old and New Testaments, and one of the chants sung; the Lord's prayer is said, a sermon read, and the worship concludes with the reading of a selection from the book of worship, which is afterwards chanted.

"There are six receivers and a very few other known readers of the doctrines in Chicago, from four to five of whom meet regularly for worship in the place above designated, also for social intercourse occasionally, on Sabbath evenings, at the residence of Mr. Scammon."

[Signed]

J. YOUNG SCAMMON,
J. K. C. FORREST.

OBSERVATIONS.

In the list of places where there were known to be New Church people, published in the journal of the General Convention, Illinois appears for the first time in 1838, the Convention held in New York, June 14th. Alton, Chicago, and Springfield are named, and J. Young Scammon is named as correspondent for Chicago.

The first report to the Convention from Illinois is a letter of Mr. Scammon's to the meeting held in Boston, June 12, 1839, which gives the names and location of receivers of the doctrine in the state. Mr. Scammon reported that there were not any receivers in Chicago at that time but himself and his wife. He notes a depository for New Church books at the book store of Mr. S. F. Gale, "where they can be purchased at the Boston price, and amount of freight added." He advises missionary work in Illinois, and says, "A considerable contribution might be made in Chicago to help defray the expense of a missionary."

The Illinois Association was first represented in Convention at the meeting held in Boston, June 11, 1845, and by Mr. Scammon.

The dates of societies in Illinois as per journal of Convention are, Canton, Sept. 10, 1841; Springfield, Oct. 23, 1842; Peoria, Jan. 3, 1847; and Chicago, Feb. 25, 1849.

It will be seen from this that the Church did not take physical form as rapidly in Chicago as it did in towns and rural districts, though the work was commenced first in the city, and we must believe that the vigorous efforts of Mr. Scammon to interest readers were ever going on. The Chicago Society was the fourth to be formed in the

state and it was years following the organization of the Association.

Though it may seem to have been slow in showing results, the Scammon era in the history of the Church in Chicago was a glorious one, as may be noted from the faithful, devoted, and active twenty-four or twenty-five New Churchmen and New Churchwomen who formed the society at the time of consecration, notice of which is to come. Further, it should be borne in mind that Chicago was the center of effort, and but reasonable to conclude that, but for the effort and assistance from there, growth in other places would have been much slower.

CHICAGO REPORT TO ILLINOIS ASSOCIATION, OCTOBER, 1846.

To the Illinois Association of the New Church.

In behalf of the readers and receivers of the heavenly doctrines of the New Jerusalem of Chicago, I am happy to be able to state that an increased interest is manifested on the part of individuals to investigate the revelations of Swedenborg. Since the last year's report from the receivers at this place our meetings for public worship have had considerable accessions. There are some fifteen persons, all males except three, who may be said to be decided receivers of the doctrines. Also three or four others who attend at the meetings, and who are more or less interested.

The readers and receivers now meet regularly for worship, every Sabbath afternoon at three o'clock, in the Saloon building, in the room formerly occupied as city council room.* This is fitted up so as to make a small, though comfortable place of worship. The form of worship is as reported at last meeting of the Association, one of the receivers officiating as reader. At these meetings from twelve to twenty usually attend.

In the country, dependent in a great measure on Chicago as a center, there have also been several interesting instances in which the apparently accidental, but in reality providential, introduction of New Church truths have been followed by fruits in the reception of them by individuals. One is the case of the Rev. Mr. Strong, of the Fox River Union of the Congregational churches. This gentleman, who is much respected by his orthodox

*NOTE.—The Chicago directory, 1846-7, gives the place of worship to be in the old Common Council room, Saloon building, Lake and Clark streets, and the time as three P. M.

Little Fort is now the city of Waukegan, and Henry W. Blodgett was the distinguished and highly respected jurist who for many years presided over the United States court, and was, until he retired, the senior officer of the government in Chicago.

friends, was induced to investigate the writings of Swedenborg on the representations of his nephew, Henry W. Blodgett, Esq., of Little Fort, who became acquainted with them in Mr. Scammon's office, where he was pursuing his studies as a law student. Mr. Strong is now a decided receiver. There are also three other persons living on the Fox river, two of whom have become receivers, and the other, if not a receiver, is interested in the writings.

On the whole, there is a gradual though sure spread of the light of the New Church in the horizon of this part of the West. The visits of a missionary would much help to fix and concentrate the rays to a focus which would dispel the clouds that now intercept them to the minds of many, especially isolated readers and receivers, who are entirely thrown on their own resources, and being in most instances almost destitute of the ministerial teachings of the Church, are in danger of falling into a state of unconcern as to its doctrines, and consequently as to their effect upon the life.

At Little Fort, thirty miles north of Chicago, are three or four receivers.

In behalf of the receivers in Chicago,

[Signed]

J. K. C. FORREST.

FIRST ANNUAL MEETING AND FIRST COMPLETE ORGANIZATION.

Following the legal organization and declaration of principles, 1843, is recorded as follows:

1847.

At a meeting of The Chicago Society of the New Jerusalem, held at the dwelling house of J. Young Scammon, in Chicago, March 25, 1847, in pursuance of notice published by him in the *Chicago Daily Journal*, he being one of the trustees of the Society, and authorized to call future meetings:

J. Young Scammon was elected chairman, and Joseph K. C. Forrest, secretary.

On motion of Mr. William E. Jones,* voted, that a book be provided in which the proceedings of this and former meetings of the Society shall be engrossed and that the members of the Society enroll their names in said book.

On motion of Mr. Hugh G. Clarke, voted, that seven trustees be elected, three to be designated by the Society to act as an executive committee.

On motion of Mr. William E. Jones, voted, that a secretary and a treasurer be elected.†

On motion of Mr. J. Young Scammon, voted, that a leader of the Society be elected.

On motion of Mr. Joseph K. C. Forrest, voted, that the hours of worship be changed to half-past ten o'clock Sabbath morning.

On motion of Mr. William E. Jones, voted, that the

*NOTE.—Referring to the motion of Mr. William E. Jones, as above, it will be seen that the book had been provided, that in it the "platform" had been written, and it signed under date of Sept. 7, 1843, by Mr. and Mrs. Scammon and Mr. Lovell.

†NOTE.—A subscription list for missionary purposes in 1847 shows \$145 paid, and one for 1848 to meet expense of the Society shows \$379 paid by ten people; in 1848, \$50 was given the Illinois Association.

executive committee be authorized to lease the church lot for a term not exceeding five years.

On motion, voted, that any person invited by the executive committee may become a member of this Society, upon signing the declaration containing an acknowledgment of the three essentials of the Church as contained in No. 259 of Emanuel Swedenborg's treatise on the Divine Providence.

On motion of Mr. William E. Jones, voted, that the executive committee be authorized to act in behalf of the Society in the recess between the meetings of the Society, and to take measure to establish a New Church library.

On motion, voted, that the fiscal year end on the first day of April, and that the annual election be held on the second Monday in April.

On motion, voted, that the executive committee be empowered to call future meetings of the Society by advertising in some newspaper published in Chicago, by notice given at a meeting for worship, or posted on door of the room occupied by the Society for a church.

The following persons were then elected as officers of the Society: J. Young Scammon, William E. Jones, George R. Bills, Executive Committee; J. Young Scammon, William E. Jones, George R. Bills, James V. Z. Blaney, John Sears, Jr., John E. Wheeler, Hugh G. Clarke, Trustees; Thomas L. Forrest, Secretary; Franklin Scammon, Treasurer; Joseph K. C. Forrest, Leader.

[Signed] J. YOUNG SCAMMON, Chairman.

J. K. C. FORREST, Secretary.

SECOND ANNUAL MEETING.

1849.

Two years followed the meeting of March 25, 1847, and then occurred the following:

The annual meeting of The Chicago Society of the New Jerusalem was held at the residence of J. Young Scammon, Esq., on Monday, 9th day of April, 1849, when the following resolutions were adopted:

The meeting was opened by reading a portion of the Word, and prayer by Rev. J. R. Hibbard; after which the chair was taken by Mr. John Sears, Jr.

The minutes of the last meeting were read and approved.

The following invitation of the members of this Society to the Rev. J. R. Hibbard and his return thereto were read by J. Young Scammon, Esq., whereupon it was voted that the same be entered at large in the minutes of the Society:

"To the Rev. J. R. Hibbard, an Ordaining minister of the New Church, in the United States, and Presiding minister of the Illinois Association.

"The undersigned, members of The Chicago Society of the New Jerusalem, a legal society formed at Chicago, under the statute of the state of Illinois, request you to consecrate said Society as a Church, in order that it may be recognized as a Society by other Societies of the New Jerusalem, and entitled to representation in the more general bodies of the Church, and entitled to have the Sacraments administered to it, and to the other privileges of Societies of the New Jerusalem in the United States.

"Dated February, 1849, and signed as follows:

J. YOUNG SCAMMON,
WILLIAM E. JONES,
CHARLES V. DYER,
LOUISA M. DYER,
JOHN E. WHEELER,
CHARLES SHARPE,
MARY E. WHITING,
JOSEPH K. C. FORREST,
JAMES V. Z. BLANEY,
JOHN SEARS, JR.,

FRANCES E. BLANEY,
EMMA LUCY WHITING,
HARRIETTE M. WHITING,
MARY A. WHEELER,
HENRY L. FULTON,
THOS. L. FORREST,
MARY A. H. SCAMMON,
FRANKLIN FULTON,
GEO. R. BILLS,
FRANKLIN SCAMMON,
AUGUSTA SHEPARD.

"I do hereby certify that on the twenty-fifth day of February in the year of our Lord one thousand eight hundred and forty-nine, and of this second advent the ninety-third, I met The Chicago Society of the New Jerusalem, according to the above request (three members only being absent) at the house of J. Y. Scammon, Esq., in the city of Chicago, and state of Illinois, and then and there by appropriate services, *consecrated* the same as a religious Society; and by the authority committed unto me as an Ordaining minister of the New Church in the United States, did acknowledge it as a regularly initiated Society of the New Church; and do hereby commend it to the fellowship of all kindred Societies in the United States, and throughout the world.

"[Signed] J. R. HIBBARD, Ordaining Minister.
"Chicago, Feb. 26, 1849."

Voted, that Rev. J. R. Hibbard be invited to take part in the proceedings of this meeting.

Voted, that the old trustees be reelected with the exception of Mr. Hugh G. Clarke, and that his place be filled by Mr. Henry L. Fulton.

Voted, that the secretary and treasurer of last year be reelected for the ensuing year.

Voted, that a church committee consisting of three be elected, whose special duty it shall be to provide for public worship by this Society, and in the absence of a minister, one of its members shall officiate as leader of the Society.

J. Young Scammon, Joseph K. C. Forrest, and Alexander Officer were elected said committee.

Voted, that the several resolutions adopted at the last meeting be readopted with the exception of that relating to the leader of the Society, and that the office of leader be abolished.

Voted, that the executive committee consist of J. Young Scammon, William E. Jones, George R. Bills, Charles V. Dyer, and James V. Z. Blaney.

Voted, that the next election of officers shall take place on the second Monday of January, 1850, and that the fiscal year hereafter commence the first day of January.

Voted, that the executive committee be authorized to write Rev. J. R. Hibbard to take the pastoral charge of this Society, and make such provision for his support as may be deemed necessary.

Voted, that a record be kept of the baptisms and marriages in this Society, and that all the children baptized into the Church by the minister of this Society, or clergyman officiating in that capacity, and all baptized children of members of this Society, be considered as junior members thereof, for whose spiritual education it shall be the duty of this Society to provide.

[Signed]

JOHN SEARS, JR., Chairman.

THOS. L. FORREST, Secretary.

A PARAGRAPH WRITTEN BY MR. HIBBARD.

When in the latter part of November, 1848, I returned from Peoria to Chicago, it was expected that within a month the Society would be fully organized and consecrated as a Church, and the Sacraments administered. But to serve a people usefully, a minister must lead by truth, not drive by will, and to operate this method requires time. Among the twenty or twenty-five who had so fully received the doctrines as to call themselves New Churchmen, there were many and variant views in regard to the importance of an external Church, or of its order if in itself desirable. And it was not until February that the most of those who professed to receive the heavenly doctrines were prepared freely to unite with those already baptized and members of the legal society, be themselves baptized, together partake of the Holy Supper, and enter openly and as fully as possible into the relations, and take upon themselves the duties of members of the Lord's New Church. But the time came at last, and on Sunday, the twenty-fifth day of February, 1849, twenty-two adult persons were assembled in the parlors of Mr. Scammon's residence, then situated in the midst of a beautiful garden on the northwest corner of Michigan avenue and Randolph street. I read an appropriate service of worship and instruction, after which eleven adults and four children were baptized, the sacraments of the Holy Supper admin-

istered to twenty-two adults, eleven of the adults having been previously baptized, and "The Chicago Society of the New Jerusalem," that had previously been regarded as a legal organization only, was declared to be, and thenceforward considered to be a Church. The occasion, as may be supposed, was one of great interest to all present. Five of that number are still living in Chicago and vicinity, while seventeen have passed into the spiritual world, unless, indeed, a few may yet live in distant places to which they have removed.—[From "Reminiscences of a Pioneer," by J. R. H.]

CERTIFICATE OF 1849.

As a result of the meeting of April 9, 1849, we find the following recorded certificate, which is not exactly in accordance with the record of the meeting. It will be noticed that a resolution was adopted reelecting the old trustees, with the exception of Mr. Hugh G. Clarke, whose place was to be filled by Mr. Henry L. Fulton; yet the old trustees all are signers to the certificate of their election by that meeting, and the affirmation of Mr. Scammon is that the certificate is true. The conclusion is that the resolution, as finally adopted, is not correctly recorded.

STATE OF ILLINOIS, }
COUNTY OF COOK. } ss.

This certifies that J. Young Scammon, William E. Jones, George Ralph Bills, Hugh G. Clarke, James V. Z. Blaney, John E. Wheeler, and John Sears, Jr., were this day elected trustees of The Chicago Society of the New Jerusalem, a religious society in the City of Chicago, for the term of one year and until their successors shall be elected and qualified; that the name of said Society is "The Chicago Society of the New Jerusalem," and the same is formed for the purpose of religious worship.

Witness our hands and seals. Dated at Chicago, this ninth day of April, 1849.

[Signed]

J. YOUNG SCAMMON, [SEAL]
WILLIAM E. JONES, [SEAL]
GEORGE R. BILLS, [SEAL]
HUGH G. CLARKE, [SEAL]

[Signed]

JAMES V. Z. BLANEY, [SEAL]
JOHN E. WHEELER, [SEAL]
JOHN SEARS, JR. [SEAL]

Trustees of The Chicago Society of the New Jerusalem.

STATE OF ILLINOIS, }
COUNTY OF COOK. } ss.

J. Young Scammon, one of the above-named trustees, who has subscribed the certificate above contained, doth solemnly, sincerely, and truly declare and affirm that the foregoing certificate is true and correct.

[Signed]

J. YOUNG SCAMMON.

Affirmed according to law before me this tenth day of January, 1850.

[Signed] S. C. KERCHEVAL, J. P.

The above bears evidence of record as follows:

STATE OF ILLINOIS, }
COUNTY OF COOK. } ss.

Filed for record January 14, 1850, and recorded in book 1 of certificates, page 124.

[Signed]

L. D. HOARD,
Clerk of the Circuit Court.

THIRD ANNUAL MEETING.

Pursuant to adjournment to meet the second Monday of January, 1850, the meeting occurred, and the record is here quoted:

The annual meeting of The Chicago Society of the New Jerusalem was held at the room of the Society, 10 Saloon building, on Monday, Jan. 14, 1850.

After reading of the Word, and prayer by Rev. J. R. Hibbard, the chair was taken by Dr. James V. Z. Blaney.

The report of the executive committee was read by the chairman, J. Young Scammon, Esq., and on motion it was voted that the report be adopted and that the portion relating to the correspondence between the committee and the Rev. J. R. Hibbard be entered at large in the minutes of the Society.

The following is the correspondence referred to:

“Chicago, May 1, 1849.

“Dear Sir: At the last annual meeting of The Chicago Society of the New Jerusalem, the undersigned were elected as executive committee, and authorized to invite you to take the pastoral charge of said Society, and make such provision for your support as might be deemed necessary. In pursuance of that authority, we beg to state to you that, for the year 1849, we have ascertained that we can pay you a salary at the rate of five hundred dollars per annum, payable quarter yearly, for so much of the year as you may spend with us, whether it be the whole or only a part of the year, it being understood that whatever sums of money are paid to you, or given to you, as a clergyman by persons attending your meetings or worshiping with our Society, are to be kept account of by you and accounted for to the Society as part of the five hundred dollars, but all other presents which may be made to you, either as clergyman or otherwise, are not to be accounted for by you to the Society. We beg further to state that we desire you and Mrs. Hibbard to

unite with us as members of our Society, and that you will, if this proposition be accepted by you, consider yourself the pastor of our Society until that relation is changed by the mutual consent of both parties, reserving to either party the right to put an end to the connection whenever either party shall think it useful to do so.

"We cannot say what will be the ability of the Society hereafter, but shall expect to guarantee to you the payment of five hundred dollars per annum until some other arrangement shall be made between us. In case of our inability to support you at home, during any year, we shall expect you to perform missionary services in the vicinity, or at convenient distances from Chicago, during so much of the year as we cannot pay you for, and that the amount received for missionary services will be, in all instances, included as a part of your salary, less your expenses as missionary when acting in that capacity.

"An answer is desired in writing, so that in case of the acceptance of this invitation, it, together with a copy of this letter, may be filed among the archives of the Society as evidence of the understanding and contract between us. We are, dear sir,

"Your brethren in the Lord's New Church.

"[Signed] J. YOUNG SCAMMON, CHAS. V. DYER,
WILLIAM E. JONES, GEORGE R. BILLS,
JAMES V. Z. BLANEY,

"Ex. Com. of The Chicago Society of the New Jerusalem.

"To Rev. John Randolph Hibbard, Minister of the New Jerusalem Church."

Rev. J. R. Hibbard's reply to the foregoing:

"To Messrs. J. Y. Scammon, William E. Jones, Jas. V. Z. Blaney, Chas. V. Dyer, and George R. Bills, executive committee of The Chicago Society of the New Jerusalem.

"Directors and Brethren: Your communication under date of May 1, 1849, on behalf of The Chicago Society of the New Jerusalem, inviting me to take the pastoral charge of said Society, has been received and its contents have had due consideration, as I have been able to give and this importance demands.

"In responding thereto after all that has passed verbally between us upon the subject, I have only to say that, regarding myself as in the Divine Providence of the Lord called as a minister to labor for the upbuilding of his New Church upon earth, and having been led by the same Divine Providence into the field of the Illinois Association, I feel under every obligation to labor therein, where, when, and how that Providence shall still further direct; that after duly considering the circumstances of the Association and the societies within it, and my relation to them, it appears to me that I am but following the leadings of the Lord's providence in accepting your proposition and assuming the relation of pastor to the Society you represent, upon the terms you propose. But one of them could I wish otherwise than they are, and, under the present circumstances of the Church, I know not that it can be made better. I allude to the one requiring me to perform missionary labor a part of the time, if the Society should find itself unable to give me a full support.

"As is now known to you, the state of my health has been such for the last two years as to render it unwise, at least, to engage in so much extra speaking as would be required in the performance of missionary labors. My health in this respect, however, is improving, and with proper care it is hoped may be entirely restored. In accepting your proposition, therefore, I wish it to be understood that I desire for the present to be required to perform as little missionary labor as may be consistent with the circumstances of the Society.

"In accordance with your request, Mrs. Hibbard and I will embrace the first opportunity to become members of your Society by subscribing our names to the platform of your Union.

"With a devout prayer to 'Our Father in the Heavens' that the new and more intimate relations which I and the Society you represent are now assuming towards each other may be materially of much aid to us, and to the Church of the Lord upon earth, I am, directors and brethren,

Yours in the New Jerusalem,

"[Signed]

J. R. HIBBARD.

"Chicago, May, 1849."

Resolved, that the action of the executive committee of last year be ratified.

Resolved, that the rules relating to the officers of the Society and the mode of their election, as adopted last year, be readopted.

Resolved, that the officers of last year be reelected, with the exception of J. Young Scammon, Esq., of the church committee, who resigns, and that his place be filled by Henry L. Fulton.

Resolved, that the treasurer be requested to send in his bill to each subscriber quarterly.

Resolved, that Mr. John Sears, Jr., Dr. Jas. V. Z. Blaney, and Thomas L. Forrest be appointed a committee on church music, and that they be desired to use such means for the improvement of the same in our worship as they may deem advisable.

Resolved, that any person desirous of becoming a member of this Society may make that desire known to the executive committee, either through the pastor or some member of said committee, and the committee shall communicate such desire to the Society and, if no objection be made, the executive committee may invite such person to become a member of this Society, and said person may be admitted as a member upon his or her acknowledging the three essentials of the Church, and subscribing the platform of our Union, as contained in our record book, and receiving the right hand of fellowship from the pastor, or the chairman of the executive committee, or some member thereof acting in that capacity, by authority of the committee.

The following was adopted as one of the standing resolutions of the Society:

"This Society regards the payment of a part of the income of each member for the advancement of the use of the Church as a proper and necessary acknowledgment that we receive every blessing from the Lord, and expects that all its members will contribute to the fund of the Society, as the Lord shall give them ability."*

*NOTE.—A bill from Mr. Scammon, 1844 to 1849 inclusive, amounts to \$791, including \$392.96 paid to Mr. Hibbard, there being also one item for his board at the American Temperance

The foregoing resolutions were adopted unanimously.

[Signed] JAMES V. Z. BLANEY, Chairman.

THOS. L. FORREST, Secretary.

hotel, \$30.86; and a long list from \$1 for cleaning the church room, to \$46 paid for a melodion; rent of the room at \$75 per annum; oil, chairs, treadle for melodion, etc. It is receipted and given to the Society as a donation.

JOHN RANDOLPH HIBBARD.

July 23, 1815, a few weeks after the battle of Waterloo, there was born in Jefferson county, New York, a boy whose service during the years of his manhood, in establishing the New Church in the West and Northwest, cannot be overestimated.

Assuming the pastorship of the Chicago Society in 1849, in addition to the office of Superintending minister of the Illinois Association of the New Church, which he had filled for five years, he could, in the light of his own experience when coming into the Church, keenly appreciate the state of those with whom he was to work.

He could see them, as there were many all over the Christian world at that time, sighing over the impossibility of the predestination of an established number and the foreordination of others; of the preelection of some to the heavenly state and the precondemnation of others, and all without notice, consultation, chance, pardon, conviction, or judgment. He could see others sick at heart with the thought of the condemnation of infants to everlasting misery; and others in revolt at the possibility of the wretched doctrine of the atonement; and yet others at the chasm of infidelity trying to mold three persons into one God. He could see some disposing of the Word of God as a book without sense, and still others pointing with derision at the possibility of the resurrection of the body. A time had come to many with whom faith, and even faith and good works would not longer do—a time when men demanded to know. Mr. Hibbard knew that there was a way for men to know, and by knowing, some



REV. DR. JOHN RANDOLPH HIBBARD.

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at least would love, and in knowing and loving, the Church would be established—founded—and most firmly. To know had been his want, and Swedenborg had filled it. To him the truths had been as rain to wanderers in the desert, and he knew they could be to others.

Such was the ground in which was planted the seed from which grew the Chicago Society—the seed taken from the writings of Swedenborg; people read, reread, and read again.

Thus many of the intellectual of the community read Swedenborg; some believed and accepted and signed the roll of membership in the Society, and it grew—a society of readers of Swedenborg; a congregation of those who wanted to hear doctrinal sermons; who could not have entertained the thought of men being New Churchmen and not readers of the writings.

John Randolph Hibbard succeeded father and grandfather in the ministry. Though born, reared, and educated a Presbyterian, he was serving the United Brethren Church in Ohio, May, 1836, when in Father G—'s log cabin, in the vicinity of McArthurstown, where he held service, surrounded by woods and hills, he found Hindmarsh's "Compendium of the True Christian Religion," and on his following circuit, a month later, the complete work, "True Christian Religion," itself.

At his mother's knee he had learned the words from the "Westminster Catechism:" "In unity of this Godhead there be three persons, Father, Son, and Holy Spirit," and had blindly prayed to all three, and to each individually, always remaining in ignorance of recognition, and utterly without satisfaction.

What a great revelation! and how clear and soul-satisfying, in comparison, was the new doctrine.

Reading interestedly and hard, he and his wife joined

the Church, and the Rutland (Meigs county, Ohio) Society at the time of organization, July 14, 1839, when they were baptized with five others, the seven forming the new Society; the Rev. M. M. Carll officiating.

He was ordained into the first grade of the New Church ministry, with his father, Mr. Elisha R. Hibbard, at Cincinnati, in the Western Convention, June 9, 1839; at Cincinnati, May 9, 1842, in the Western Convention, into the second grade, residing at that time in Gallipolis, Ohio. In 1844 he was living at Canton, this state, and appears the first time in the General Convention, which was held in New York City, June 9th, as a minister from Illinois.

His name appears first in the roll of Ordaining ministers in 1847, when residing in Peoria, having been made an Ordaining minister by the Convention of that year, on Sunday, June 13th, he preached the Convention sermon from the text, "Go ye into all the world and preach the gospel to every creature" (Mark xvi:15).

He was elected vice-president of the Convention at Boston, June 27, 1855, which office he filled until succeeded by Mr. Scammon in 1862; pastor of the Chicago Society, May, 1849, which, under his charge, became one of the most prosperous New Church Societies in the whole Church.

Of medium height, thick and solid frame, dark brown hair, dark and alert eyes, decided in speech, quick and forceful in motion, the man of action, determination, and force was ever present with Mr. Hibbard.

He had hungered and been given bread, thirsted and been given drink; with him and in his conviction, all of religion and life was contained in, and was obtained from the Word and writings. He knew no intermediate course. To be a Swedenborgian a man could read the writings and talk the doctrine; to be a New Churchman he must love and live the life of the New Jerusalem.

He considered himself a Swedenborgian, and knew his office to be that of New Church minister; there was not any course for him, nor could the possibility of any exist, but that of preaching and teaching the doctrine of Swedenborg, and the life of the New Church. His Church demanded this, and his congregations were held together by, and rested on members of it; his duty was to strengthen existing members and to make new ones, in name and in life.

And so Mr. Hibbard worked and worked on, indefatigably and with energy beyond his physical endurance; as Superintending minister of the Illinois Association; pastor of the Chicago Society, missionary, much of the time as missionary of the General Convention; writer for periodicals and publications of the Church; and in all the many ways that opened and would open to his untiring industry.

The effect was the production of very many readers, many receivers, and accessions in Church membership; the Church grew; the New Jerusalem, descending, found lodgment, took root, and lived in the Northwest and West and yet other places, as the result of his work.

But conditions and times change, and it seems changes came which even the strong and astute mind of John Randolph Hibbard failed to anticipate. Succeeding generations followed, and became factors in the Church. Those whom he had baptized as infants and others, contemporary with them, who had been reared in the sphere of the Church and the doctrine of Swedenborg as published, preached, taught, and talked in literature, Church, and home, neither experienced nor continued the interest of their seniors. It seemed that the demand to know, which was so strong in 1845, thirty years after was quite satiated, and factions pressing for recognition by the

Church in many places, Chicago among them, demanded a change of preachers and preaching.

As has been said, Mr. Hibbard did not know any intermediate course, and being intolerant of semi-New Churchmanship, as he would have characterized the position of those of the new movement, allowed the proprium of his strong character to cause him to do things which created personal dislike for himself. Finally, when the great fire came, Mr. Hibbard in Europe, his pulpit being filled by another, when many institutions in Chicago were reduced to conditions requiring rebuilding, incubating of the movement was accelerated, ultimately resulting in withdrawals from, and temporary dismemberment of the old, and for many years, happy church family.

Thus practically terminated the long, eminently successful Hibbard-Scammon era, which was supplanted with conditions that, as seen by poor mortal man, appear very differently as to spiritual foundation, and that certainly were, and continue, and will likely ever remain, very different physically.

During his pastorate of twenty-eight years for the Chicago Society, Mr. Hibbard filled the place of vice-president of the General Convention, as shown above, for seven years, being promoted to the presidency of the American Conference of New Church ministers. Add to the twenty-eight years with the Chicago Society five prior years of work in the state, and we have a record of thirty-three years practically in one pastorate, commencing as missionary and successively filling the places of priest and bishop; his complete term of service for the New Church being more than half a century.

His record of baptisms from the time of entering into the work of pastor of the Chicago Society until the date of the last one recorded, shows sixteen hundred and six,

they being administered to residents of fifteen states, including Minnesota, Louisiana, Rhode Island, Iowa, and others intermediate, as also the District of Columbia. Besides these, his recorded estimate of those performed prior to his living in Chicago is four hundred; consequently, we can safely say that according to our faith he placed the sign for regeneration on two thousand souls. It is quite safe to say that this record has never been equaled in the New Church. His record shows that he administered the rite of confirmation to five hundred and thirty persons.

Joseph K. C. Forrest was the first person baptized into the New Church in Chicago, it being by Mr. Hibbard, Nov. 13, 1845. The second, Florence A. D. Scammon—Mrs. J. S. Reed—(still living), Nov. 16th, same year. Mr. Hibbard's last recorded baptism is that of Edna J. Holden at Elwood, New Jersey, April 25, 1886, aged three years.

In the long roll of those baptized, there are the names of many who were prominent as citizens and in the affairs of Chicago; some whose names appear in history; among them all, a considerable number that do not appear to have joined the Society.

Mr. Hibbard was first married to Jerusha Miller, of Lancaster, Ohio, born Dec. 25, 1818. She died in Chicago, December 14th, and was buried from the Adams street temple on Dec. 17, 1869, her affliction being a spinal nervous affection, which had confined her to her room and bed the greater part of eleven years. She was a woman of very lovely character, and though greatly afflicted, always patient and uncomplaining. There were no children by this union.

His second marriage was to Sarah De Charms, to which two children were born, John Randolph Scammon, March

14, 1873, passing into the next life on the 30th of the same month, and Eadith De Charms, born Oct. 5, 1875, wife of Dr. Perry Seward of New York.

✱ Mrs. Sarah De Charms Hibbard died in London in 1898, aged sixty-three years, leaving many who remember her with a great deal of love. She had a fine literary mind and was a beautiful writer, as may be easily and happily appreciated only by reading her charming letters in the *New Church Messenger*, which commenced April 11, 1900, entitled, "A Trip Through the Spreewald," a trip made in 1895.

Few men in the ministry can point to an enduring monument to their work and memory, builded by themselves; a monument the material of which being brought to hand by their years of labor, and the monument itself, the clearly visible consummated success of their mental and physical effort. Mr. Hibbard could have done this. The New Church in Illinois, Wisconsin, and Minnesota is such a monument, the material—the New Church people who lived during his life—he more than all others made, and he formed the monument, and it is the everlasting shining shaft, visible to all who will look.

Look at this extract from Mr. Scammon's letter to the Convention of June 11, 1845, for a glimpse of what it meant to perform the work. * * * "At Chicago we now have six male and two female receivers, and a few other readers. * * * Mr. Hibbard is expected to visit us soon. He would have been with us in the spring, but for the misfortune he met with in losing the use of his horse just as he was starting for the North. He resides near the center of the state, at Canton."

And read these much-abbreviated paragraphs from his "Reminiscences of a Pioneer," published in the *Messenger*, beginning with 1883.

"In early summer of 1843 I started from Lucas county, Ohio (Toledo is in Lucas county), for Illinois. The second day out my horse died at Angola, Steuben county, Ind. I had no horse, and but seven dollars and fifty cents, and was about two hundred miles from Chicago. I was given five dollars for ministerial service, and by various ways of travel reached St. Joseph, thence by boat to Chicago and stopped with Mr. Scammon in a two-story frame house located in a pleasant garden, Michigan avenue and Randolph street.

"I went from Chicago to St. Charles and there, according to arrangement, was joined by Mr. Scammon to go to Canton to the Illinois Association. It was at Uncle John Blanchard's that Mr. Scammon arrived, driving a pair of horses attached to a buggy. Mr. Scammon and I occupied the same bed in the loft of the log cabin. We talked until late in the night, but rose early, for we had nearly two hundred miles to go in three days and a half, to be at Canton on time. A pair of fine horses, a buggy with soft cushions, and Mr. Scammon to talk. As I have seen in the papers that some young ladies say, 'It was perfectly delicious.'

"That old furnace building, the place in which I first attended a meeting of the Illinois Association! I wish I could describe it. Imagine a dilapidated one-story frame building forty by twenty-five feet; a wide door in the middle of the front end, loose floor, boards on blocks for seats, the sash and glass out of one of the windows, with boards leaning over the opening to keep out the wind, a rude platform with a board in front for book and candle. I found my hat useful at my evening lecture in closing the place of a missing pane of glass, to keep the wind from extinguishing the light. The building had been used for a foundry, and a section of the old boiler was set on a pile of brick and used for a stove."

And so he goes on and describes his first missionary tour in Illinois.

Returning to Ohio by horse, wagon, and canal, he came again to Illinois, in 1844, in an open buggy with his wife, who was in feeble health, and here remained. On the route, which was several hundred miles long, he did missionary work and visited friends and relatives.

They were so universally entertained gratuitously, while en route, that the expense for entertainment was only eleven dollars, which was the amount they possessed when starting. Some money was given them during the journey, so that on arriving at Springfield they were not entirely penniless.

Why did he do it? Why endure the great labor, hardship, and privation? Why give his time, energy, and great ability for the pittance which he realized, to be followed possibly by what did come, a condition of dependence, if not worse? The answer is plain. Mr. Hibbard loved the Church and believed its teaching, that there is nothing in the short life on earth but opportunity to prepare for that to come; to him having fallen the lot of New Church teacher, he cheerfully, untiringly, and most zealously filled it with unsurpassed, if equaled success.

Life on earth ended for Mr. Hibbard in Chicago, June 26, 1894. Memorial service was held in the Van Buren street temple on the first Sunday in July following, administered by Revs. Jabez Fox, Lewis P. Mercer, and Thomas A. King.

Finally, on that Sunday in July, in the great city which had grown from a mere town in the fifty years since his visit as an itinerant, preaching a new religion, without money, and unknown, but little interest existing in his work, the last invocations for consideration of the Divine Majesty were said.

In the temple of, and presence of the Society for which he had first implored the Divine blessing forty-five years before, in the presence of some whom he had baptized as infants, and others whom he had married and who had become grandparents during his régime, all remembered him as the beloved pastor of the old time, for whom the records of the secretary contain so many endearing resolutions. Every one would have granted that, for the unhappy condition through which the flock had passed, waywardness in the members was as much if not more to be blamed than was the tenaciously followed and sometimes mistaken course of the shepherd. There, by his successor, under whose pastorship the members of the church family had been reunited, at the very threshold of the movement for an orderly widening, and the inauguration of more general usefulness, these words were said:

“A defender of the faith exhorting unbending loyalty to the Lord’s revelation, he recalls the prophetic figure of ‘Michael, the great prince, which standeth for the children of thy people’ (Daniel xii:1).

“He was truly of those whose ministry of the Church and for the Church is to prove, from the Word, that the Lord in His divine human is God of heaven and earth, and that men ought to live according to the commandments that they may be gifted with charity and faith.”

As an aid to this character study, the following letter is given:

LETTER FROM REV. JOHN R. HIBBARD.

To the Members and Friends of the Illinois Association of the New Jerusalem.

Brethren:—I have been requested to write to you upon this occasion—the fiftieth anniversary of the formation of your Association. Not to do so might seem to be un-

kind, and by others my motives might be misunderstood. The Lord leads those who really try to follow him; and I must, therefore, consider the request that has come to me as an indication that I ought to say to you a few words at least, and that to neglect or forbear to do so would be an error. And yet I hesitate, and hardly know what to say that will not be liable to be misunderstood, and that will be proper for me to say and useful for you to hear, for I have found that some of my words and deeds have been much misapprehended by some of you.

For nearly forty years I labored among you and for you with such ability as I possessed, much of the time, perhaps, with more zeal than wisdom. My own infirmities and weaknesses, of which I am very conscious, coming in collision with the infirmities and selfhood of some whose influence in the Association was properly very considerable, led to a severance of our official relations some ten years ago. But the prosperity of the Illinois Association can never cease to be of deep interest to me, and my heart continues to go out towards many of you as dear friends and brethren, and towards all of you with a great love that would, if possible, do you good.

I have watched the working of the Church among you for the last ten years with feelings of mingled joy and sorrow. You have added to your organization a Society in St. Louis and another in La Porte, and have formed two other Societies within the state, one at Olney and one at Hutton, and you have added several to your ministerial force. You have also organized reading circles, and published and circulated useful papers and books. All this seems encouraging, and I have rejoiced to hear it.

But your last report to the General Convention shows more than a hundred less baptized adult members than there were ten or twelve or more years ago. This is not encouraging. Why is it? A few of the West side in Chicago have, contrary to my advice, withdrawn from your body, but they have been more than balanced by the additions from La Porte and St. Louis. While in your service I baptized more than a thousand persons within the state of Illinois. Other ministers baptized

many. Where are they all? Many have passed into the spiritual world—many more have moved away. But have not very many, being left uncared for, been absorbed by surrounding sects, or gone out into the world? As the children grew up their hereditary evils found the false atmosphere of the old Church and the world around them more congenial than the self-denying doctrines of the New, and they are gone.

Where are the individuals and families formerly in Rockford, Jaynesville, Dixon, Mt. Carroll, East Dubuque, Galesburg, Rock Island, Bloomington, Clinton, Belleville, Griggsville, Pittsfield, Springfield, Petersburg, Savannah, Rochester, Southport, Jacksonville, La Salle, Peru, Elgin, St. Charles, and several other places where formerly were companies of from three to twenty or more baptized members to whom I ministered the teachings and the Sacraments? Are they all dead or moved away? Your ministers seem to be able, industrious, and faithful, and more in number than formerly; yet, on the whole, according to the official reports, the baptized membership has very considerably diminished. Could there be some efficient system of exercising a watchful care over the children and youth, and even the adults as well, who are baptized into the New Church, would it not be a blessing? But I will not speak further of this. It may be useful; I hope so, but it is not pleasant.

Allow me to say a few words to my brethren, the ministers. If the Lord has called you to the work in which you are engaged, He will give you grace and strength to fulfil the duties of your calling usefully to the Church and to the souls of your fellow men, whether acceptably to those among whom your lots may at times be cast or not. Be faithful to Him, your Divine Master. He has revealed from His Word, in the writings of Swedenborg, all that is necessary for you to know to do your duty as ministers and lead souls to heaven. Study the Word and the writings daily. Seek to know their meaning. Consultation with other ministers is good, but allow no one to interpret the writings for you. Following others' leads, allowing others to interpret the writings for you, may do you and the Church much harm.

A man of strong will and subtle reasoning powers combined may easily lead the young minister to yield his own judgment and understanding of the writings to the stronger sphere. Such yielding is injurious. I have observed it and felt the effects of it, much to my regret. It tends to the formation of doctrinal cliques upon special subjects, led by some one minister who becomes to his followers a dictator. Let the writings be the Lord's Truth to you; but let no man's interpretation of them be so. Judge of their meaning for yourself, and then firmly—with gentleness towards any who differ—follow it. If you would have the "water become wine," "whatsoever He saith unto you *do it*." Another thing, your business is "to teach truth and thereby lead to good," and thereby to the Lord, and thus to save souls; and truths that have not salvation in them are comparatively unimportant. Truths that are essential to salvation are few in number and may be easily taught. "The Divinity of the Lord," "the Holiness and true character of the Word," and "the life of charity," involving "repentance from evil, and shunning it as sin." Teach these doctrines. Preach them over and over again. Those who receive, believe, and practice them will be saved; those who do not will be lost. Remember this. Impress it upon your minds, and use all your powers to impress these truths upon the minds of others. It is of more importance that your hearers should "look to the Lord" and repent of their sins than it is that they should believe or do anything else. Other doctrines than these essential ones are more or less important, but not worth spending much time or thought over, and certainly not worth contending severely about. Laws of order are revealed in the writings. Enough to work by may be adapted and applied to various conditions, states, and circumstances. They are not worth making trouble about. Salvation is not in the style of a minister's dress, nor in the form of worship, nor in the name of an office. Study the writings and form your own opinion of what they mean. Teach this as clearly and plainly as you can, but do not strongly urge or force your views upon any. Hold your views firmly, kindly,

and let others do the same. In useful works you can meet each other and the Lord. If all had done this, if all would do this, I cannot doubt the state of the Church would be better than it is.

A few words to my dear lay brethren. As of first importance, care for your children. You love them. Every one of them will be saved or lost. That you may care for them you must care for yourselves. Read the Word daily. Read the writings. Do this in your families with daily prayer. Learn the doctrines yourselves and teach them to your children. Don't trust the old Church nor the old Church Sunday-schools to do it. Provide your own ministers, the best you can, and your own Sunday-schools. If you cannot do that, teach them at home yourselves. Don't neglect regular Sunday worship and instruction for them. Your children must have it to form their religious habits of mind and life. Think more of feeding and clothing the souls of your children than of feeding and clothing your bodies and theirs. Think more of "laying up treasures in heaven than upon earth." One endures, the other perishes. How my heart goes out towards you as I write. Some of you—a few of you—are old friends. Many of you, as children, I baptized. I think of you as struggling against the evils of your own hearts, as striving to walk in the truth, as shunning evil as sin. In doing this the Lord comes to you and to your children.

I can think of but one who was at the organization of your Association fifty years ago who will be likely to be with you when you meet. Another fifty years and all the middle aged and elders will be in the spiritual world. May we all so live as to be in some society in heaven. We can if we will.

Remember me kindly in your prayers, and may "the Lord bless you and keep you. May the Lord make His face to shine upon you and be gracious unto you. May the Lord lift up His countenance upon you and give you Peace." [Signed]

J. R. HIBBARD.

Paris, France, Aug. 21, 1889.

The foregoing, it is hoped, represents Mr. Hibbard as history is expected to represent him. To show his aims, efforts, and achievements, which in a few years will be all that will be looked for. It is possible that at this time there are some who demand more; who are not satisfied with a picture of the physical, but want to see the inner man—that which none of his fellows knew, which they could not know, and which could not and cannot be represented.

There are, quite likely, some who ascribe to Mr. Hibbard thoughts, ambition, and qualities of character that may have no place in him, for which the only foundation is in their own uncurbed propensity to find fault.

Some see him under a strain of enthusiasm for the New Church, resulting from its filling to overflowing the one want of his early years, proselyting, and rushing to make laymen and ministers; see him impatient and snappy with his parishioners because he thinks they are indifferent and learn slowly; as appears in his report to the Convention, when, as Presiding minister of the Michigan Association, he wrote of Rev. George Field, "He is too sound in the doctrine of the Church and practice of it for the New Church people whom he meets."

There are others who will think of certain declarations and evidences which indicate an undue assertion of the rights of the priesthood, of his connection with the Academy, and his final official association as Co-adjutor Bishop of the General Church of Pennsylvania. But in thinking of such a man it is just and charitable to give emphasis to the evidences of his ripening in old age, and it should be remembered that he withdrew from the General Church of Pennsylvania because he was unable to follow the extreme development of its doctrine of the priesthood. His subsequent letters from Paris to the

Messenger, and his letter to the Illinois Association quoted above, breathe the spirit of love and charity for all who are faithfully trying to live the heavenly doctrines of the New Jerusalem, and are full of exhortation to humility, and loyalty of life to the essentials of the New Church, the acknowledgment of the Lord from the heart and conjunction with him by a life in accordance with the commandments of the Decalogue. These things must be gratefully acknowledged as witnesses to the spiritual ripening of a naturally strong and self-assertive, but sincere and inwardly gentle and loving spirit.

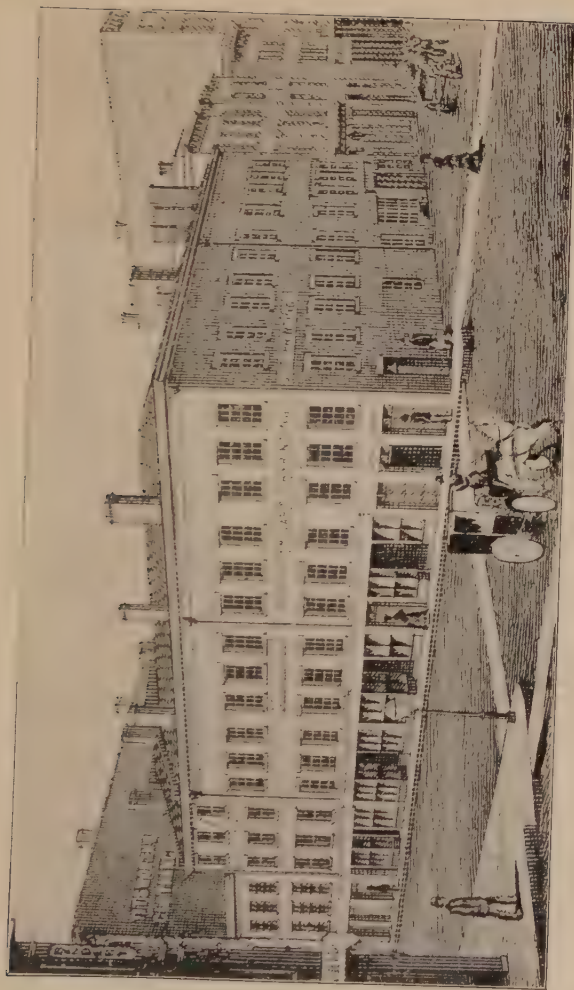
CENTRAL CHURCH HOMES PRIOR TO 1871.

Moving with Mr. and Mrs. Scammon, in 1838, from their home in the City hotel, the place of worship was again their parlor, on Clark street opposite the square; thence with them again to their new house, Michigan avenue and Randolph street; thence to Mr. Scammon's office "City Saloon"* (Directory of 1844).

Following this, the important meetings of 1847 and 1849 were held in the residence of Mr. Scammon, although as shown by the report to the Association October, 1846, there was an established place of worship in the Saloon building which, as is learned elsewhere, was Room No. 10, and there was held the annual meeting Jan. 14, 1850.

The Saloon building, situated at the southeast corner of Lake and Clark streets, was erected in 1836, there being at that time in the West no building of more elegance. It contained a hall, very fine for the time, which was the popular place for public meetings, and many that are in history occurred there. Mr. Scammon had his office there for many years, and became owner of the building in 1842, when he remodeled and improved it. It was the first home of the City Council, of our Church, of the Unitarian Church; the Chicago lyceum met there, the U. S. court under Judge Drummond was held there for years; the *Daily Journal* issued from it; and it was the meeting place of different societies, and the location of different offices, public and private. As seen in a picture representing it as fifty

*NOTE.—"City Saloon," as above, was often used; meaning Saloon building.



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LIBRARY

years ago, it was three stories high, devoted to stores, offices, and the hall. As we understand the word Saloon, its name is a misnomer.

The human family is prone to the cultivation of legends, and in an incident which occurred while the meeting place was in the Saloon building, there are fine legendary possibilities. Nothing prevents the growth more effectually than to put the foundation story in type, consequently we will record this one.

Some goats, by their presence about or in the entrance to the building, became disagreeable to the attendants at worship. Dr. Charles V. Dyer, whose name appears very frequently as a committeeman and worker in the Society, was quite well known as a wit, and to be ready in repartee. On the occasion in mind, the doctor was driving the goats away, when some person remarked, "You have goats in your congregation." "No, sir, ours is the only congregation in town which turns them out."

Before leaving the Saloon building the congregation had grown until finally, having occupied different rooms, the service was held in the Saloon hall.

During much of the time while meeting here, the service was conducted by Mr. Joseph K. C. Forrest, as leader, though there were lectures delivered by the Rev. George Field, and possibly others.

While there was the recognized home in the Saloon building for five years, the Society had not the responsibility of a tenant until it occupied the succeeding home, for until that time Mr. Scammon had borne the responsibility of furnishing a place of worship, and of keeping on sale the writings of Swedenborg, to a very large extent bearing the expense.

In 1851 the meeting place and place of worship was changed to rooms fitted for the purpose, in a building

built by Mr. Harrison Newhall, at the northeast corner of Randolph and Dearborn streets, said to be the first building with flat roof constructed in the city; there was a large congregation, the result of the effective work of Mr. Hibbard. The General Convention met June 8, 1853, and conducted its deliberations in this place.

In 1855 the place of worship was established in a school building in which had been conducted The Garden City Institute, a preparatory school, situated on Adams street, the Society purchasing the building. Besides worshipping here, a school was conducted in the building, under control of the Society.

During the autumn of 1857 fire destroyed this building, and a wooden church building, then considered old, which had been owned by the Second Presbyterian Church, and moved to Harrison street, between Wabash avenue and State street, was bought, and there were established the Church home and library, where they remained until moved to the long-anticipated, beautiful new temple on Adams street, completed in 1862. This wooden church building, called old in 1857, is now the comfortable station-house at Sixteenth street, Illinois Central Railway.

The Convention of 1860 met June 20th and held its sessions in that building.

In his charming "Reminiscences of a Pioneer," Mr. Hibbard relates an amusing incident which occurred in 1850 or '51, at a Wednesday afternoon meeting of the ladies' society in the Saloon building, as also another from which we quote:

"It was a rainy afternoon; ladies came carrying umbrellas and holding up wet, trailing dresses. One young lady, a teacher, came wearing skirts some shorter than the rule. The bloomer fad was working in the

mind of womankind at that time, and the weather and short dress of Miss A. S. immediately started the discussion of 'Bloomer Costume vs. Draggled Skirts.' It grew animated, and concluded, finally, bloomers carrying the day, by nearly all the ladies present agreeing to appear the following Wednesday wearing that costume. A good deal of talk on the subject went through the Society. Some were indignant, and some half angry; a good many feared injury to the Church. The women did not adopt bloomers, and for a year or two very few wanted to talk about the subject."

"Wednesday evenings, meetings, religious and social, occurred. There would be short devotional service, followed by dancing and conversation. Near the rooms in a Baptist church, a noted sailor preacher, Edwards, was conducting a revival. Hearing tramping on the sidewalk he said, 'There go the Swedenborgers to their pray and dance meeting,' and that 'Those who went there were on the road to hell.' His remarks excited curiosity and some of his young men came to our meetings; one of them at least, whom I now have in mind, became one of the most intelligent and useful lay members of the Church in this country."

FIRST SPECIAL MEETING OF THE SOCIETY.

COPY OF THE RECORD.

At a special meeting of The Chicago Society of the New Jerusalem, held at the church room Monday evening, Aug. 26, 1850, the following business was transacted:

After reading a portion of the Word and prayer, the chair was taken by Rev. J. R. Hibbard, who stated the object of the meeting to be to appoint delegates to attend

the Illinois Association of the New Church, to meet at Peoria the 13th day of September, and to hear the report of the secretary to be presented at that meeting.

The following delegates were then chosen to represent the Society: Rev. J. R. Hibbard, Alexander Officer, Dr. James Beach, Eliphalet Strong, John E. Wheeler, Dr. Charles V. Dyer, Lyman D'Wolf, Dr. James V. Z. Blaney, John Sears, Jr., Franklin Fulton, Joseph K. C. Forrest.

The secretary read a report from the Society to the Association for the past year, which was approved and accepted.

Voted, that the sum of ten dollars be forwarded for the uses of the Association.*

Voted, that the delegates from this Society be instructed to invite the Association to hold its next annual meeting at Chicago.

[Signed]

J. R. HIBBARD, Chairman.

THOS. L. FORREST, Secretary.

FOURTH ANNUAL MEETING.

Jan. 13, 1851, the fourth annual meeting of the Society was held, at which Mr. Henry L. Fulton acted as chairman and Mr. George R. Bills as secretary.

The business transacted, requiring consideration, was the election of officers, resulting as follows: Trustees, J. Young Scammon, Charles V. Dyer, George R. Bills, William E. Jones, James V. Z. Blaney, John E. Wheeler, and John Sears, Jr.; secretary, Alexander Officer; treasurer, Franklin Scammon; and auditor, Henry L. Fulton.

Rules of order presented by the executive committee were adopted.

In this same year was held the first recorded meeting

*NOTE.—The expense of the Society for 1850 was about \$950.

of the executive committee, occurring Jan. 22nd, at the office of Mr. Scammon; the subjects disposed of being as follows:

The appointment of a committee consisting of Franklin Scammon, John Sears, Jr., and George R. Bills, to have charge of the secular affairs of the Society; and a church committee consisting of James V. Z. Blaney, J. Young Scammon, and Henry L. Fulton, to provide for worship in the absence of the minister, also a library committee, consisting of George R. Bills, John Sears, Jr., and Alexander Officer.

The secular committee was requested to take up with the officers of the Mechanics institute the subject of renting, jointly with that body, the rooms occupied by the Society.*

For the library committee there was voted fifty dollars to be expended for books.

Each member of the executive committee was requested to prepare and circulate a subscription paper to raise money for the Society.

The chairman and secretary of the committee, and the pastor of the Society were instructed to jointly prepare, publish, and distribute the articles of faith, together with the rules of order adopted by the meeting of the Society.

The first Wednesday of every month, at ten A. M., at the office of Mr. Scammon, were appointed as time and place for the meeting of the committee.

Another meeting of the committee convened March 5th, adjourning, after doing some routine business, until

*NOTE.—The Mechanics institute was an incorporated institution, its object being the diffusion of knowledge among the mechanical classes. It gave lectures and held fairs for the exhibition of mechanical appliances and operations. It was a tenant in the Saloon building, the meetings, lectures, and fairs occurring there.

Wednesday evening, March 26th. At this adjourned meeting the following resolution was adopted:

Resolved, whenever an application is made to the Society for membership, it shall be the duty of the pastor or some member of the executive committee, to have a personal interview with the applicant, and report the result of the interview to this committee; and that no application shall be submitted to the Society until after such report is made.

This resolution follows the consideration by the committee, at its last two sessions, of a considerable number of applicants for membership in the Society.

SECOND SPECIAL MEETING OF THE SOCIETY.

A special meeting of the Society, held in the church room May 25, 1851, elected as delegates to the Illinois Association to convene in Chicago, May 30, 1851, the members of the executive committee and Franklin Fulton, Thomas A. Stewart, Charles Sharpe, Dr. James S. Beach, and John W. Metcalf.

It was voted, that, until the next annual meeting of the Society, the pastor or any member of the executive committee be empowered to represent the Society in any general body of the Church.

RULES OF ORDER

Of Jan. 13, 1851, as revised, added to, and readopted Jan. 8, 1855; with some small changes, remaining in force thirty years.

ARTICLE I.

Section 1. The officers of this Society shall be a secretary, a treasurer, an auditor, and seven trustees who shall be elected by ballot at each annual meeting of the

Society and who shall have their offices for one year, and until their successors shall be elected.

Sec. 2. Said officers and the pastor of the Society shall constitute the executive committee of the Society. Said committee shall elect its chairman, appoint such subordinate committees as it may deem expedient, and have full power and authority to act for and in behalf of the Society in all matters touching its business, during the interval between the annual meetings, provided that this article shall not be so construed as to authorize said committee to sell or lease, for a longer term than five years, the real estate of the Society.

Sec. 3. Said committee shall hold regular monthly meetings. At any regular meeting of the committee, three shall constitute a quorum, but at all special meetings it shall require six.

Sec. 4. The secretary shall keep a record of all the proceedings of the executive committee and of the Society, and of all baptisms, marriages, and deaths occurring among the members.

Sec. 5. The treasurer shall collect, receive, and safely keep all moneys belonging to the Society, and disburse the same under such restrictions as the executive committee may prescribe.

Sec. 6. The auditor shall examine the accounts of the treasurer and report upon the correctness of the same to the executive committee, when requested by that body.

ARTICLE II.

Section 1. The fiscal year shall commence on the first day of January in each year, and the annual election of this Society shall be held on the second Monday of said month.

ARTICLE III.

Section 1. The pastor or any three members of the executive committee shall have power to call future meetings of the Society by advertising in some newspaper published in Chicago, or by notice given at a meeting for public worship.

ARTICLE IV.

Section 1. All the children baptized into the Church by the minister of this Society or clergyman officiating in that capacity, and all baptized children of members of this Society shall be considered junior members thereof, for whose spiritual education it shall be the duty of the Society to provide.

ARTICLE V.

Section 1. Any person desirous of becoming a member of this Society may make that desire known to the executive committee, either through the pastor or some other member of the committee. The committee shall act upon the application at its next meeting, and shall communicate its action to the Society, unless for some good cause it shall deem it inexpedient so to do; and after the expiration of two weeks from the time such application shall be made known to the Society, if no objection be made by any member, the application shall be considered as approved by the Society, and the executive committee may invite such person to become a member of this Society, and said person may be admitted as a member upon his or her acknowledging the three essentials of the Church, and subscribing the constitution or platform of our Union, as contained in our record book, and receiving the right hand of fellowship from the pastor or chairman of the executive committee, or some other member thereof acting in that capacity by authority of said committee.

Sec. 2. Whenever an application shall be made to the Society for membership, it shall be the duty of the pastor, or some member of the executive committee, to have a personal interview with the applicant and report the result of such interview, and no application shall be submitted to the Society until after such report is made.

ARTICLE VI.

Section 1. The executive committee of this Society is authorized to appoint delegates from the Society to represent it in any Association, Convention, or other

general body of the Church, except in cases where special delegates are appointed by the Society. And in all cases where such delegates are not so appointed, or are not present, the pastor and executive committee, or any member or members thereof, in the absence of the pastor, are authorized to represent this Society in any Association, Convention, or other general body of the Church.

ARTICLE VII.

Section 1. This Society regards the payment of a part of the income of each member for the advancement of the uses of the Church as a proper and necessary acknowledgment that we receive every blessing from the Lord, and expects that all its members will contribute to the funds of the Society as the Lord shall give them ability.

FIFTH ANNUAL MEETING.

On Jan. 12, 1852, the annual meeting occurred in the church rooms, at which Mr. John Sears, Jr., was chairman, and Mr. Alexander Officer, secretary.

The election of officers resulted as follows: Trustees, J. Young Scammon, George R. Bills, James V. Z. Blaney, John Sears, Jr., Franklin Scammon, Charles V. Dyer, and Alexander Officer; secretary, Franklin Fulton; treasurer, Franklin Scammon; and auditor, Henry L. Fulton.

It was voted that a collection be taken at Sunday-evening service for the use of the library; that Dr. Charles V. Dyer be appointed a committee to collect money to pay the deficit for the past year; and that the meeting time of the executive committee be following the service of the first Sunday of each month.

During the year 1852, there occurred ten meetings of the executive committee, all of which were held on Sunday.

The meeting of March 7th, resolved, that the salary of the pastor be paid promptly, and if not so paid that ten per cent. be added until paid.

The meeting of March 14th decided to legally proceed to collect rent due for the use of the lot belonging to the Society.

The meeting of March 21st appropriated thirty dollars for use of the Sunday-school library.*

In the meeting of May 2nd a report by the pastor of all baptisms, marriages, and funerals, administered, consecrated, and attended by him, within the Society, until the present time was read. It was voted that the pastor make such a report to the secretary monthly. It was stated to be the desire of the committee that the pastor attend the General Convention of the Church to be held in Philadelphia, and that his expenses be paid by the Society.

The meeting of May 16th voted to invite the Illinois Association to hold its next meeting in Chicago, and twenty-five dollars were contributed for the use of that body.

REPORT OF THE CHICAGO SOCIETY TO THE ILLINOIS
ASSOCIATION, 1852.

To the Illinois Association of Receivers, etc.

I am directed by The Chicago Society of the New Jerusalem to submit the following report:

The whole number of persons who have become members of this Society is 51. Two have been removed to the spiritual world, and 12 are non-residents of the city of Chicago, leaving as resident members 37. Two or more families of receivers have recently removed to

*NOTE.—The resolution noted above, appropriating thirty dollars for the Sunday-school library, is the first reference that the records have of a Sunday-school. It is not likely that the starting of the school was much earlier than 1852.

Chicago, who have not yet connected themselves with our Society; and there are in all, from 75 to 100 adult persons in the city who are inclined to the New Church, and more or less receptive of the heavenly doctrines. Four adult members have been added to the Society since our last report, and 5 adults and 10 children have been baptized. Our pastor has officiated at 4 weddings.

The expenses of our Society, for its own accommodation and for the special support of the Church at Chicago, for the last year, have been very large in proportion to our means and members. A new and more desirable and convenient room for worship has been leased at \$200 per annum, and fitted up with pews and other cushioned seats, so as to present the appearance of the interior of a church edifice, at an expense of about \$700, besides which we have paid our pastor's salary, \$500, and about \$400 incidental expenses. We are endeavoring to come into such a state that each member of our Society and each person who worships with us, will contribute to the uses of the Church as the Lord shall give them ability.

Considerable repugnance was felt by most of us at having contributions taken up in the Church for any purpose; but on reflection and mature consideration, the executive committee, which has the powers of the Society, except when a meeting of the latter is called, unanimously determined to have a monthly contribution on the first Sunday of each month for the support of missionary and tract uses; and a contribution for the increase of our library, which is free, open every Sabbath evening upon which we have lectures. We have raised in this way, over and above the amounts before stated, \$75.23, for the missionary and tract fund; and since January 19th last, \$59.29 for the increase of the library. We endeavor to make it a point to close our accounts on the first of January, and pay off all arrearages at that time, and to keep out of debt.

The Society is unanimously of the opinion that it is the duty of every one, who is removed above absolute want, to contribute, in proportion to his or her income,

to the support of the Church, and to do so regularly and systematically.

The Society has contributed \$25 for the expenses of the present session of the Association, which has been paid over to the assistant treasurer of the Association, and is included in his account current.

Our delegates are Rev. John Randolph Hibbard, Henry L. Fulton, and J. Young Scammon.

We desire the Association to meet in Chicago next year. In behalf of the Chicago Society,

[Signed]

J. YOUNG SCAMMON,
Chairman Ex. Committee.

TWO PARAGRAPHS FROM THE REPORT OF THE ILLINOIS
ASSOCIATION TO THE THIRTY-FOURTH GENERAL
CONVENTION, 1852.

It is lamentable that in the New Church so little disposition is shown to recognize the duty of contributing to the uses of the Church in proportion to the income of each receiver. There is sufficient pecuniary ability in the Church to support all our ministers, and many more, and support them well. But our isolated and other receivers, from not commencing right upon the subject, grow into careless and indifferent habits until their willingness to pay is almost in inverse proportion to their ability. It were well for the General Convention to consider whether it has not contributed to bring about this state of things by neglecting to provide a way in which isolated receivers could contribute to sustain the institutions of the Church, and at the same time receive reciprocal advantages in religious instruction. Has not the General Convention, for fear of doing something which would expose the doctrines of the Church to the danger of profanation, gone to the opposite extreme, and really done nothing worthy of the name for the spread of the doctrines through living missionaries? It is well to provide for the center, but the circumference must not be neglected.

Invitation to the General Convention for it to convene in Chicago for the first time.

The Illinois Association, in common with our brethren of the West, generally, believe a great use would be done to the Church in the United States by holding the next session of the Convention in the West. The Illinois Association has designated Chicago as the most desirable point for this purpose, being distant only from two to three days' travel from any of the great Eastern cities, and convenient of access by railroads and steamboats from the entire West. The Chicago Society desires it to be held there; and, on behalf of the Illinois Association, I ask that the next meeting of the Convention may be held in Chicago.*

[Signed]

J. YOUNG SCAMMON,
Corresponding Secretary.

SIXTH ANNUAL MEETING.

The sixth annual meeting was held in the church rooms Jan. 10, 1853; Mr. John Sears, Jr., acted as chairman, and Mr. Franklin Fulton as secretary.

As trustees, J. Young Scammon, Charles V. Dyer, James V. Z. Blaney, Alexander Officer, Franklin Scammon, John Sears, Jr., and George R. Bills were elected; for secretary, Thomas A. Stewart; treasurer, Franklin Scammon; and auditor, Henry L. Fulton.

For this year we find record of only six meetings of the executive committee, the last of which occurred May

*NOTE.—The meeting of the General Convention for 1853, the first meeting of the Convention in Chicago, was a very important one. A new constitution was adopted; a movement for the improvement of the liturgy was inaugurated, and another, which resulted in the *New Church Messenger*, until then owned and published by Rev. J. P. Stuart, becoming the property of the Convention, the name being changed to the *New Jerusalem Messenger*.

En route to Convention, Rev. Thomas Worcester, Rev. T. B. Hayward, and Rev. S. F. Dike attended the Illinois Association at Peoria, going from there to Chicago with the Chicago delegation and others, visiting New Church people at different places on the way.

15th, adjourning to meet the 25th. Following are some blank pages in the record, presumably left in which to write minutes of successive meetings; the conclusion being that it was neglected, and the minutes lost.

The meeting of January 2nd provided for the issuing of a circular asking for subscriptions toward the current expenses, and reiterated the standing rule adopted at the annual meeting, 1850, relative to the payment of part of income towards the support of the Church.

The meeting of March 6th raised the salary of the pastor to seven hundred dollars. The same meeting adopted the following resolution offered by Mr. Scammon: "Resolved, that this committee highly appreciates the very valuable services of the Rev. Benjamin F. Barrett, in supplying the pulpit of the Society during the absence of its pastor, the superintendent of the Illinois Association, on a missionary tour through this state and part of Wisconsin, and in delivering a course of lectures on Sunday evening during the past fall and winter; and regrets that the Society is not able to make any other remuneration than unfeigned thanks, which are hereby tendered him; and we hope and pray that he may be rewarded by the blessing of Him whose spirit teaches us that it is more helpful to give than to receive."

The meeting of May 1st appointed as delegates to the meeting of the Illinois Association to be held in Peoria, J. Young Scammon, Charles V. Dyer, Charles G. Smith, and Thomas L. Forrest.



MR. ALEXANDER OFFICER.

THE
DUNN CHESTER
LIBRARY

SEVENTH ANNUAL MEETING.

Jan. 9, 1854, occurred the seventh annual meeting of the Society.

Mr. Alexander Officer acted as chairman and Mr. Dyer N. Burnham as secretary.

The treasurer expressed himself as happy in being able to report that the Society had been able to pay all expenses for the year, and had sufficient in the treasury to pay all claims against it.

The librarian reported one hundred and ninety-four volumes belonging to the library, and that one hundred and sixty volumes had been taken out by readers during the year.

The report of the executive committee to the Society advised an increase in the salary of the pastor, and urged on the Society the consideration of establishing a New Church school in Chicago.

The election of officers resulted in trustees, J. Young Scammon, Charles V. Dyer, James V. Z. Blaney, Alexander Officer, Franklin Scammon, John Sears, Jr., and George R. Bills; secretary, Dyer N. Burnham; treasurer, Franklin Scammon; and auditor, Henry L. Fulton.

During 1854 the executive committee held nine meetings.

The meeting of February 5th appointed J. Y. Scammon, John Sears, Jr., and Charles V. Dyer, a committee to purchase the Herrick house, located on the lot belonging to the Society, if the committee deemed it expedient; also to consider the purchase of the Garden City Institute building, furniture, and lease; to ascertain the price, terms, etc., and report to the executive committee.

The first Sunday of the month, and immediately after service, was appointed as the regular time for the meeting of the committee.

The customary sub-committees were appointed.

The meeting of February 11th heard a verbal report of the special committee appointed as per minutes of the 5th, relative to the purchase of the Garden City Institute building, furniture, and lease, which was favorable to the purchase, the same to be used as a place of worship and for a school. Mr. Franklin Scammon, treasurer, was added to the committee, and it was instructed to complete the purchase and to raise the money, by soliciting subscriptions, to pay for and prepare it for a place of worship, and to move the pews from the room at Randolph and Dearborn streets.

It was decided to lease the Church lot at Wabash avenue and Adams street in subdivisions for five years.

The meeting of March 5th continued the special committee, as above, and instructed it to make necessary repairs and improvements in the Garden City Institute building, and to move the pews and fixtures from the church rooms, then in use, to the first story of it; and to lease the upper story and part of the furniture, all according to their judgment.

THE GARDEN CITY INSTITUTE.

There are different understandings as to the location of this building, a two-story wooden building, it being located historically as west of State street on land on which stands the Fair, and also that it was east of State street.

In his pamphlet of 1880, Doctor Small locates it on "the north side of Adams street, between Wabash avenue

and State street," while the city directory for the period gives the street numbers to be 69 and 71 Adams street, and it is so located by some of the histories, this being land on which stands the Fair, providing the numbers in the fifties were the same as now. The building being on leased land and not having the name of the owner of the land, it is impossible to locate it by the real-estate records. The compiler of this history is of the opinion that it was on land on which stands the Fair.

The lease of the building referred to above was to Mr. H. Orville Snow, a New Churchman, who there established a school, continuing the name, "Garden City Institute," under which the preceding school had been known.

The teaching force of the "Seminary," as the school is spoken of in 1857, consisted of Mr. H. Orville Snow, Mr. O. T. Snow, Miss N. C. Lawrence, Mr. J. Emile Hamilton, Mr. C. P. Snow, and others whose names are not given.

After the destruction of the building by fire, Sunday, Oct. 11, 1857, which is shown under that date, we find the Seminary, during 1858, located at 172 South Clark street, while for 1859 Mr. H. Orville Snow is shown to have a school at 20 Harrison street, following which there is not any record, the Seminary and school having ceased to exist.

The Seminary was coeducational and, as is shown by quotations from the records, was under control of the Chicago Society.

To establish it, certificates of indebtedness, having face value of fifty dollars, were sold at par to those interested in the success of the enterprise, some of which are yet among the papers of the Society.

There are people, prominent in affairs in Chicago, who attended the Garden City Institute under Mr. Snow.

EIGHTH ANNUAL MEETING.

The eighth annual meeting of the Society was held in the library room Monday evening, Jan. 8, 1855. Rev. J. R. Hibbard acted as chairman and Hiram Brown as secretary.

The executive committee submitted revised rules of order, which were adopted (see page 100).

The meeting directed the printing of the rules in pamphlet form.

The election of officers resulted as follows: Trustees, J. Young Scammon, James V. Z. Blaney, Charles V. Dyer, Franklin Scammon, John Sears, Jr., Alexander Officer, and George R. Bills; secretary, Hiram Brown; treasurer, Charles G. Smith; auditor, Henry L. Fulton.

During this year there were eleven meetings of the executive committee.

The meeting of January 8th appointed the pastor presiding officer of the committee, except when subjects should be under discussion personal to him. It also named the library room and the last Saturday of the month at seven P. M. as place and time for meeting.

The meeting of March 25th received and accepted a report by an outstanding committee, which showed the amount of the indebtedness of the Garden City Institute* to be \$742.76. It seems this amount had been appropriated from, and was due as follows: To the temple fund, \$429.17; library fund, \$42.52; J. Y. Scammon, \$271.07; total, \$742.76.

*NOTE.—A financial statement relating to the Garden City Institute, dated 1855, shows that the amount of the investment at that time was \$3,600; this meant for the building and school.

The meeting of May 26th appointed delegates to the Illinois Association which met in Peoria in June of that year—appropriated \$50 to the fund of the Association—and ordered that the Society pay the expense of the pastor to the meeting of the Association and the General Convention.

THIRD SPECIAL MEETING OF THE SOCIETY.

A special meeting of the Society was held Aug. 23, 1855, in the library room, which adopted the following resolutions:

Resolved, that the executive committee be empowered and instructed to provide for New Church worship on the north side of the river, and engage Mr. John H. Ragatz* to officiate and instruct; and that the committee be authorized to appropriate the necessary funds to carry out the above, so far as they are furnished for the purpose.

Messrs. Hibbard, Ragatz, and Thomas L. Forrest were appointed a committee to solicit funds for use under the resolution.

Resolved, that Mr. Snow be permitted to go on with the Garden City Institute the next term, and that the executive committee of the Society, at an early day, elect or cause an election of a new board of trustees of the Institute, who, after the ensuing term, shall have and exercise control and supervision over the school as such trustees.

*NOTE.—Following the above, it seems the mission under Mr. Ragatz was quite promptly started, as the directory of the next year notes as follows: "New Church German society, Rev. John Henry Ragatz, missionary, resides 153 Illinois street; service at nine A. M. and three P. M. in the basement of St. Paul's Church, Ohio street and LaSalle avenue."

THE PAMPHLET OF 1855.

The pamphlet published in accordance with the resolution adopted by the Society, in the annual meeting of 1855, contained the essentials of the Church as follows:

I.

God is one in Essence and in Person, in whom is a Divine Trinity, and He is the Lord God, the Saviour Jesus Christ.

II.

The Word, or Sacred Scriptures, is Divine Truth Itself. It is written according to the correspondence of natural with spiritual and celestial things, and it thus contains three distinct senses—the celestial, the spiritual, and the natural; which are adapted to all the states of angels and men; and it is thus the Divine medium by which men are associated with angels, and by which angels and men are conjoined with the Lord.

III.

The Lord alone is the source of genuine life, the precepts of which are the Ten Commandments. These precepts are to be obeyed by man as of himself, with the acknowledgment that the will and the power to do them are of the Lord alone; and thus men are regenerated and saved by the Lord, by means of a life according to His precepts.

It contained also the constitution, which is signed by the members of the Society, commencing with 1843, page 50; the rules of order, page 100; the officers of the society for 1855, page 114; the names of the sixty-two members who had joined up to that time, six of whom were deceased, and the comprehensive articles of faith as follows:

ARTICLES OF FAITH,
OF THE NEW CHURCH, SIGNIFIED BY THE NEW
JERUSALEM, IN THE REVELATION.

1. That Jehovah, the Creator and Preserver of heaven and earth, is love itself and wisdom itself, or good itself and truth itself: That He is One, both in Essence and in Person, in whom, nevertheless, is the Divine trinity of Father, Son, and Holy Spirit, which are the Essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man: And that the Lord and Saviour Jesus Christ is that God.

2. That Jehovah, God Himself, descended from heaven as Divine truth, which is the Word, and took upon Him human nature, for the purpose of removing from man the powers of hell and restoring to order all things in the spiritual world, and all things in the Church; that He removed from man the powers of hell, by combats against and victories over them, in which consisted the great work of redemption; that by the same acts which were His temptations, the last of which was the passion of the cross, He united, in His humanity, Divine truth to Divine good, or Divine wisdom to Divine love, and so returned into His Divinity in which He was from eternity, together with, and in His Glorified Humanity; whence He forever keeps the infernal powers in subjection to Himself; and that all who believe in Him, with the understanding from the heart, and live accordingly, will be saved.

3. That the Sacred Scripture, or Word of God, is Divine truth itself, containing a spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable; as well as a literal sense, which is the basis of its spiritual sense, and in which Divine truth is in its fulness, its sanctity, and its power; thus, that it is accommodated to the apprehension both of angels and men; that the spiritual and natural senses are united, by correspondence, like soul and body, every natural expression and image answering to and including a spiritual and Divine idea, and thus that the Word is the

medium of communication with heaven, and of conjunction with the Lord.

4. That the government of the Lord's Divine love and wisdom is the Divine Providence, which is universal, exercised according to certain fixed laws of order and extending to the minutest particulars of the life of all men, both of the good and of the evil; that in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory, but as they are subservient to eternal ends; thus, that it mainly consists, with man, in the connection of things temporal with things eternal; for that the continual aim of the Lord, by His Divine Providence, is to join man to Himself and Himself to man, that He may be able to give him the felicities of eternal life; and that the laws of permission are also laws of the Divine Providence, since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear; thus, that no evil is permitted but to prevent a greater, and all is overruled by the Lord's Divine Providence for the greatest possible good.

5. That man is not life, but is only a recipient of life from the Lord, who, as He is love itself, and wisdom itself, is also life itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world; but is received differently by every one, according to his quality and consequent state of reception.

6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influence from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys free will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and His kingdom, or turning himself away from the Lord and connecting himself with the kingdom of darkness; and that, unless man had such freedom of choice, the Word would be of no use, the Church would be a

mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God Himself.

7. That man at this day is born into evil of all kinds, or with tendencies towards it; that, therefore, in order to enter the kingdom of heaven, he must be regenerated or created anew, which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's cooperation; that, as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state; and that the regenerate man is in communion with the angels of heaven, and the unregenerate with the spirits of hell; but that no one is condemned for hereditary evil any further than as he makes it his own by actual life; whence, all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

8. That repentance is the first beginning of the Church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life; that to this end all evils, whether of affection, of thought, or of life, are to be abhorred and shunned, as sins against God, and because they proceed from infernal spirits, who, in the aggregate, are called the Devil and Satan; and that good affections, good thoughts, and good actions are to be cherished and performed, because they are of God and from God; that these things are to be done by man as of himself, nevertheless under the acknowledgment and belief that it is from the Lord, operating in him and by him; that so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far, also, he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man; and that the Decalogue teaches what evils are sins.

9. That charity, faith, and good works are unitedly necessary to man's salvation, since charity without faith

is not spiritual, but natural; and faith without charity is not living, but dead; and both charity and faith, without good works, are merely mental and perishable things, because without use or fixedness. And that nothing of faith, of charity, or of good works, is of man, but that all is of the Lord, and all merit is His alone.

10. That baptism and the Holy Supper are sacraments of Divine institution, and are to be permanently observed; baptism being an external medium of introduction into the Church, and a sign representative of a man's purification and regeneration; and the Holy Supper being an external medium to those who receive it worthily, of introduction, as to spirit, into heaven, and of conjunction with the Lord; of which, also, it is a sign and seal.

11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity; in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

12. That now is the time of the Second Advent of the Lord, which is a coming, not in person, but in the power and glory of His Holy Word; that it is attended, like His first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has, in consequence, been performed; and with the preparing of the way for a New Church on the earth, the first Christian Church having spiritually come to its end or consummation,* through evils of life

*NOTE.—Error should be avoided in considering the consummation of the age of the Christian Church, which is clearly shown to have taken place T. C. R., commencing 753, by interpretation of the Word through correspondence, not to attribute that which is not intended, namely, that the name and external organization were to pass away, save as that might result from correct interpretation of the Word and life under it.

Of the New Church, severe criticism is frequently made, arising from declarations that ministers and writers make relative to this subject.

and errors of doctrine, as foretold by the Lord in the gospels; and that this New and Second Christian Church, which will be the crown of all Churches, and will stand forever, is what was representatively seen by John, when he beheld the Holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband.

NINTH ANNUAL MEETING.

The annual meeting of the Society for 1856 was held January 14th in the place of worship.

Rev. J. R. Hibbard presided, and Hiram Brown acted as secretary.

Officers for the year were elected as follows: Trustees, J. Young Scammon, James V. Z. Blaney, Charles V. Dyer, Alexander Officer, Franklin Scammon, John Sears, Jr., and Robert E. Moss; secretary, Hiram Brown; treasurer, Charles G. Smith; auditor, Henry L. Fulton.

There were fifteen meetings of the executive committee during the year.

The meeting of January 7th instructed the treasurer to

New Churchmen know that the Lord makes use in some form of everything in the world, whether it be spiritual principle, subjects occupying the human mind, strife between brethren, strife on the field of battle, life in charity and love, or material substances for converting members of the human family into angels; hence the Christian Church, filling, as it does, a great place in the human mind, is recognized by the New Church as one of His first great agents.

In describing his visit in spirit to an angelic society, Swedenborg says, "Some of the wise ones came to me and said, 'What news from earth?'" He answered by telling of the revealing of the internal sense, and knowledge of correspondence which had been made. He says, "The angels rejoiced exceedingly that it had pleased the Lord to reveal this great arcanum, so deeply hidden for thousands of years, and they said that this was done in order that the Christian Church, which is founded on the Word, and which is now at its end, may again revive and draw spirit through heaven from the Lord." (T. C. R. 846).

invest the temple fund at ten per cent. on security to be approved by the executive committee, and voted to employ Miss Lawrence to sing and to have charge of the organ and music during worship, at one hundred dollars per annum.

The names of fifty-three people, whom it was decided to invite to become members of the Society, were presented to the meeting, and appear on record.

The next meeting, January 14th, decided to continue to rent the upper rooms of the building to Mr. Snow for school rooms, at the rate of two hundred dollars per annum, and to distribute cards among the pews on which to subscribe towards defraying expenses.

In a meeting held the 26th, it was decided to recommend to the Society for membership twenty-eight people, whose names are recorded. This meeting also appointed a committee on public worship, on music, and a secular committee, and decided that the next meeting elect trustees for the Garden City Institute.

A meeting held February 23rd decided to make effort to sustain Mr. Ragatz in his mission work, and to solicit subscriptions for that purpose; the trustees of the Chicago Society were made trustees of the Garden City Institute; the treasurer was instructed to request of Mr. Snow immediate payment for rent due for the use of rooms. J. Y. Scammon, Alexander Officer, John Sears, Jr., Charles V. Dyer, and the pastor, Rev. J. R. Hibbard, were constituted a school committee.

The meeting of March 29th made it the general rule of the Society to defray the traveling expense of the pastor to and from the meetings of the Association and General Convention.

The meeting of May 12th decided to contribute one hundred dollars to the fund of the Illinois Association.

The meeting held August 15th granted leave of absence of two months to the Rev. J. R. Hibbard, to travel in the interest of the General Convention, visiting the various societies in the United States. It was understood that if the Convention should pay him for the two months, his salary would stop, if not, then half the salary would continue during the time.

The meeting of September 20th extended the leave of absence of Rev. J. R. Hibbard to January 1st.*

The meeting of October 12th directed Mr. Scammon to write Mr. John Worcester and request that the pulpit be filled; and Mr. Scammon was authorized to order books for colporteur purposes.

The meeting of December 7th appointed committees and prescribed rules for social parties to be held in the Garden City Institute† and in private houses during the coming winter. The dancing parties to be held in the Institute, to commence at seven and close at nine-thirty o'clock, and to occur once in two weeks. The first and each alternate one to be for children, and the floor to be exclusively occupied by children under sixteen years of age, when required for their accommodation. The second and each alternate one to be attended by those over sixteen years of age.

The meeting of December 30th decided to notify Mr. Snow that the rental for the upper story of the Garden City Institute building for the use of the school for 1857 would be three hundred dollars.

*NOTE.—It is noted that the Rev. Nathan C. Burnham filled the pulpit much of the time during Mr. Hibbard's absence, this applying to several years prior to this date, and continuing.

†NOTE.—Referring to the social parties, Mr. Hibbard, in his "Reminiscences," says, "They grew in popularity, requiring more complete conveniences, resulting in a hall with dressing rooms and other facilities being obtained, and the gradual stretching out of the hours to half-past eleven."

TENTH ANNUAL MEETING.

The annual meeting for 1857 was held in the place of worship January 12th. Mr. John Sears, Jr., presided and Mr. Hiram Brown acted as secretary.

Extracts from the report of the executive committee show that when remaining subscriptions would be paid the Society would not be in debt; that the temple fund amounted to \$1,928.58 and was accumulating at the rate of ten per cent. per annum; that the rental of the lot was \$685 per year, to be added to the temple fund, also increasing it; that the demand for seats was far more than there were; that the expiring of the lease of the land on which the place of worship stood, being May, 1860, made a new temple necessary at that time, and recommend a committee to take up the matter of the construction of a temple to be completed in three years; that the Society would require for its use during the ensuing year \$2,500, which could be raised if each one would contribute according to his ability.

The report says, "In our public worship there seems to be not enough devotional feeling, or direct participation by the congregation in the service. More responsive service and more congregational singing seem desirable, and it would be useful for the congregation to respond in the prayers."

Seven members were added to the Society during the year, making the number eighty-six.

During the absence of the pastor his place had been filled by Rev. Nathan C. Burnham, Rev. M. Fernald, and Rev. John Worcester, to the use and satisfaction of the Society.

The committee expresses the hope that the duties of the Society to the general Church, will not again make necessary the absence of the pastor, for, "a flock without the home service of a pastor is like sheep without a shepherd."

Closing, the report says, "We desire in closing our report to be especially thankful that peace has dwelt among us, and to pray that we may continue to dwell together as brethren, and that the sound of strife, and the noise of battle, may never be heard in our midst."

The report of the treasurer for the year is as follows:

Debit to subscriptions	\$2,570.11	
Debit to temple fund	1,928.58	
Debit to Garden City Institute	490.45	
Debit to library fund	42.52	
Debit to North side mission	85.00	\$5,116.66
Credit by		
Paid for Society expense	\$2,073.14	
Paid for Garden City Institute	782.48	
Paid to library fund	4.82	
Paid to North side mission	128.00	\$2,988.44
Balance		\$2,128.22

The meeting elected the following: Trustees, J. Young Scammon, Robert H. Murray, Alexander Officer, Charles V. Dyer, Robert E. Moss, Franklin Scammon, and John Sears, Jr.; auditor, Henry L. Fulton; treasurer, Charles G. Smith; and secretary, Hiram Brown.

The meetings of the executive committee for the year were fourteen.

A meeting of January 31st made the trustees of the Society trustees of the Garden City Institute, and appointed the customary sub-committees; made it the duty of the secular committee to procure subscriptions of

money, and appointed a large committee to consider and report on the subject of building a temple.

Another meeting, held February 28th, appropriated thirty dollars to purchase two lots in the Chicago cemetery for the Society.

The meeting of April 12th heard a proposition to sell the Society a lot of ground on the west side of the river, for the sum of five hundred dollars, the Society to agree to build a house of worship on the same; the subject being referred to the secular committee with power to act in the case.

The meeting held April 25th decided to purchase the lot as above, and build and furnish a house of worship, provided it could all be done within the available subscriptions, made for that purpose, and not otherwise. One hundred dollars was appropriated for the Illinois Association.

COMPLIMENT TO MR. SCAMMON.

Sabbath morning, Aug. 16, 1857, there was read to, and adopted by the Society, a very affectionate, brotherly, and New Church memorial in which is this paragraph: "In the ordering of Divine Providence, you, dear sir, were one of the first New Churchmen in the Prairie state and, we believe, the first one in the Garden City—the founder—the nucleus—and the most zealous, faithful, and efficient lay member of The Chicago Society of the New Jerusalem, of which we have the happiness of being members; always foremost in performing those uses which would promote the progress, and provide for the welfare and happiness of the Society, both in the spiritual and natural planes of life."

The memorial, of which there is more in the same

affectionate strain, was signed J. R. Hibbard, pastor, and Edwin Burnham, secretary of the meeting, and presented to Mr. Scammon, the occasion being the departure for Europe of himself and family for an absence of three years.

Under date of Sunday October 11th, there is a recorded memorandum of the destruction by fire of the building occupied by the Society and the Garden City Institute, Seminary, and other buildings in the vicinity.

The greater part of the library, and some of the furniture and cushions were saved. The loss to the Society, including the building, amounting to four thousand dollars, was covered by insurance, but loss sustained by Mr. Snow, principal of the Garden City Institute, was not covered.

Temporary arrangement for worship was made with the Wabash Avenue Methodist society for the use of their church on Harrison street, in the afternoon of Sunday, and not a Sunday passed without worship, as a consequence of the fire.

The meeting of the committee, November 30th, adopted a resolution to purchase of the Wabash Avenue Methodist society, their wooden church building and parsonage, on the south side of Harrison street, between State street and Wabash avenue, for one thousand dollars, and the secular committee was instructed to make such alterations and repairs as necessary to fit the same for the uses of the Society; and the secular committee was also instructed to lease the lot on which the building stood, thereby gaining possession of the lot and building, until May, 1860, at a rental for the land of one hundred dollars per year, subject to increase.

The meeting of December 15th appointed a committee

to prepare for and conduct a series of social evening assemblies for dancing and recreation, invitations to be extended to members of the congregation only, and the assemblies to close at eleven o'clock P. M.

ELEVENTH ANNUAL MEETING

The annual meeting of the Society for 1858 was held in the place of worship January 11th.

Mr. Dyer N. Burnham acted as chairman and Mr. Hiram Brown as secretary.

The election resulted as follows: For trustees, J. Young Scammon, Charles V. Dyer, Alexander Officer, John Sears, Jr., Robert H. Murray, Robert E. Moss, and Franklin Scammon; secretary, Hiram Brown; treasurer, Charles G. Smith; auditor, Henry L. Fulton.

The report of the executive committee for the year just passed details the work performed by the pastor, and says the membership of the Society numbers eighty-six, of which number fifteen have removed from the state. It refers to a "neat and pleasant temple" which was erected during the past summer, near the corner of Reuben street* and Chicago avenue, in which a congregation of twenty-five or thirty was being administered to by Mr. Ragatz, who had been ordained at the last meeting of the Association. This mission is spoken of in the report as the "German branch of the Society."

Half of the lot was donated by one of the German brethren, a very liberal subscription was given by another, and through the effort of Mr. Ragatz enough was raised by subscription to pay \$500 for the other half of the lot, and to build the temple, costing \$1,310.

*NOTE.—Reuben street is now Ashland avenue. The temple of the German branch faced west and was about a hundred feet, more or less, north of Chicago avenue.

The greater part of the money raised was from members of the Society. This is understood to mean the German branch.

Further, the report says, that \$1,171 of the money received from insurance on the building which was burned had been used in adding to and repairing the one purchased of the Methodists as per minutes of November 30th, and that \$1,800 had been added to the temple fund. Further, "It was for a time contemplated to assess the pews in the present temple a sufficient amount to pay the cost of repairs, but in consideration of the pecuniary pressure, it was thought best to pay it from the insurance money and defer the assessment until next summer."

The Church library, and the Sunday-school library are remembered in the report, as also the meetings in the homes on Sunday evenings for the purpose of conversation, and the Wednesday evening assemblies for dancing and recreation.

The treasurer's accounts are given as follows: The temple fund, \$4,890.37; paid into the treasury during the year for expense, \$2,960.32; and paid out of the same fund, \$2,742.39.

Referring to the need of financial support, the committee says, "We should habituate ourselves to realize the importance of the Church and its uses, and consider its liberal support, as a matter of course, as much as the support of our civil government or the supply of our family table, knowing, as we do, that the civil and temporal exist for the sake of the spiritual and eternal, which come to us from the Lord by the Church.

The executive committee met twenty times during the year.

The meeting held January 4th, made the standing rule that money belonging to the Society should not be loaned

to any member of the same; that of January 11th appointed the customary sub-committees; the one held June 28th appropriately acknowledged the gift of a communion set from Mr. Alonzo Huntington, and voted one hundred dollars to Miss Hall for musical service.

The meeting of September 25th appropriated fifty dollars to be given the Illinois Association, and named delegates to attend the meeting of the same.

The meeting of December 5th appropriately acknowledged a gift to the Society of a portrait of Emanuel Swedenborg from Mr. J. B. Turner.

JOHN HENRY RAGATZ

Mr. Ragatz was born in Switzerland, July 31, 1822. Having changed his home to the United States, he became acquainted with the writings of Swedenborg after locating in Chicago, where, in 1854, he was a minister for the German Evangelical association, the place of worship being a chapel which was on Clark street near Van Buren. He first appears active in the New Church, Aug. 23, 1855, when by a meeting of the Chicago Society he is appointed instructor for people living on the north side of the river. The next year his mission, according to the directory, is located in the basement of St. Paul's Church, Ohio street and La Salle avenue, and is called the "New Church German Society," the pastor's residence being given as 153 Illinois street.

In the report of the executive committee for 1857 he is seen to be administering to the German branch of the Society, then located in a new temple on Reuben street near Chicago avenue. The report says: "The mission is under much obligation to the German brethren, one



REV. JOHN HENRY RAGATZ.

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donating half the land, valued at one thousand dollars, another giving a very liberal subscription, encouraged us to undertake the building of the temple, and especially to Mr. Ragatz, by whose untiring zeal the means were collected and the work accomplished."

Mr. Ragatz was ordained by Mr. Hibbard in the meeting of the Illinois Association, 1857, and continued in the pastorate of the German Society as above, until 1871, and thereafter conducted a service in German in the afternoon in the temple at Thirty-third street for a considerable time.

During his pastorate for the German Society, and possibly after it ended, he did much missionary work among Germans in towns on the Fox river and other places; a faithful and efficient worker in the New Church for a full quarter of a century, a large part of the time a member of the executive committee of the Chicago Society.

Mr. Ragatz' work for the New Church was a work of love entirely, as the amount of money which he realized at any time for service to the Church was so very insignificant as to be beneath consideration by even one who asked for so little as he. He loved the Lord's New Church, the pleasure of serving it being satisfactory recompense for constant labor in the vineyard.

He was a man of varied affairs, to some extent, as is seen by his being a member of the board of directors of the Republic Insurance company in 1865, among associates then and since, very prominent in affairs, and by his vice-presidency of the Chicago Savings Institution and Trust company, and other things.

Oct. 3, 1858, he was married to Johanna Kathrine Herle, by Rev. J. R. Hibbard, in the temple of the German Society, which he had established, and of which he was then pastor.

Six children were born to Mr. and Mrs. Ragatz, one, a

son, dying in infancy; the others, one son and four daughters, are living.

In 1877, Mrs. Ragatz answered the call of the Heavenly Father, passing into the next life. Following very soon the home was established on a small farm near Benton Harbor, Mich., where it remained until 1892, when Mr. Ragatz became a member of the family of a married daughter living in the town, where he lived until called to his final home, September, 1903.

TWELFTH ANNUAL MEETING.

The Society held its twelfth annual meeting in the place of worship in Harrison street, Jan. 10, 1859, at seven-thirty P. M.

From the report of the executive committee it is seen that the pastor performed forty-one baptisms in the congregation during the year, twenty being for adults and twenty-one for infants; twenty-six adults became members of the Society; there were six marriages between members of the congregation; of the three adult members of the Society who passed into the spiritual life one was Mrs. Mary Ann H. D. Scammon, who died at Bad Soden, near Frankfort-on-the-Main, Germany, July 9th.

The Society at the time of the meeting had one hundred and nine members.

Referring to the Sabbath-school the report says, "It is suggested that if parents would take more interest in seeing that their children attend regularly and punctually, and that they have their lessons well learned at home, it would be beneficial to them; still more so to the children, the Sabbath-school, and the Church."

The report refers to the social assemblies as being of

much use; "especially affording for the young an opportunity for social intercourse under the protection and sphere of the Church," and invites all the members of the congregation to attend, saying, "Dancing is the chief amusement, commencing at seven o'clock and ending at eleven, there being rooms for such amusements as may be desired by those who may not wish to dance."

The receipts in money during the year amounted to \$1,761.37, and the expenses to \$1,867.72, causing an indebtedness to the treasurer for money advanced of \$106.35.*

The report of the executive committee gives the report of the Rev. Mr. Ragatz relating to the German branch of the Society, which says that the attendance at worship numbered from twelve to forty, the worship being in accordance with the German New Church liturgy; refers to the Sunday-school as being flourishing; to the Sunday evening discourses which will be commenced when light for the temple shall be provided; and speaks of the small library of German New Church books; and gives a list of the receipts and expenditures by Mr. Ragatz in carrying on the work for the year, amounting to less than three hundred dollars.

The meeting elected the trustees and officers of the Society as follows:

Trustees, J. Young Scammon, John Sears, Jr., Franklin Scammon, Alexander Officer, Charles V. Dyer, Robert H. Murray, and Robert E. Moss; secretary, Hiram Brown; treasurer, Robert W. Officer; and auditor, Henry L. Fulton.

*NOTE.—The inventory of property Jan. 1, 1859, shows the following: Wabash ave. land, \$25,000; Reuben street temple and land, \$2,310; Harrison street temple (on leased land) \$1,713; Chicago cemetery lots, \$36.50; Furniture, carpets, and sundries, \$989; value of books, \$200; temple fund, \$5,917.52; total, \$36,166.02.

There were twenty-one meetings of the executive committee.

The meeting of January 10th appointed the customary standing committees, being church committee, secular committee, relief committee, committee on music, committee on weekly meetings, committee on recreations, and committee on Sabbath-school.

The meeting of April 17th elected Mr. Edwin Burnham treasurer to fill the vacancy occasioned by the resignation of Mr. Robert W. Officer.

May 28th one hundred dollars was appropriated for Mr. Ragatz, and the Rev. J. R. Hibbard was authorized to invite the General Convention to meet in Chicago in 1860, if in his judgment it should seem best to do so.

June 27th a committee was appointed to procure plans and specifications for the construction of a hall, and to submit the same to the executive committee at an early date.

July 30th it was decided to recommend to the Society the erection of a hall for Church purposes to be located on the back or rear end of the Wabash avenue lot, and to call a meeting of the Society for the following Monday evening to consider the subject.

The called meeting of the Society occurred August 1st,* when a resolution instructing the executive committee to erect an edifice on the east end of the lot for Church purposes was adopted.

December 11th the executive committee appointed a committee to have charge of preparing and conducting the Christmas festival.

*NOTE.—The called meeting, as above, was the fourth special meeting of the Society.

THIRTEENTH ANNUAL MEETING.

The Society met in the temple and conducted the thirteenth annual meeting, Jan. 9, 1860. Mr. Edwin Burnham presided and Hiram Brown was secretary.

The election resulted as follows: Trustees, J. Young Scammon, John Sears, Jr., Robert E. Moss, Alexander Officer, Franklin Scammon, Charles V. Dyer, and Samuel S. Barry; treasurer, Edwin Burnham; auditor, Henry L. Fulton; and secretary, Hiram Brown.

After first acknowledging with thankfulness the kind care of Divine Providence in preserving, during the year, the lives of all the adult members, the report of the executive committee feelingly refers to the death of Miss Augusta Shepard, a member of the Sabbath-school and says, "The whole number of those who have united with the Society since its commencement is one hundred and thirty-seven. Of these, ten have deceased, leaving the present number of members to be one hundred and twenty-seven; a number of these being away from the city, about ninety can be regarded as regular attendants on Sabbath worship in this city, of which eleven attend the German branch."

The report, as did the last, speaks very pointedly against the irregular attendance at the Sabbath-school by the children, and holds the parents derelict in their lack of interest in, and care for the subject.

Relative to the proposition of the Society to erect a hall on the east end of the Wabash avenue lot, the committee reports that it has been impossible to proceed, for the reason that the proposed site is occupied by a dwelling house which is protected by a lease of the land, and possession cannot be had until May 1st.

The urgent need of this hall was caused by the accepted invitation to the General Convention to meet in Chicago, it being necessary for the convenient entertainment of the Convention, and, further, the committee says, "It would be more convenient and have superior advantages for the Society, than the present place."

The report of the treasurer shows the expense for the year to have been \$1,981.46, and that \$1,191.75 had been paid to him, including \$200 rental for the dwelling adjoining the temple, leaving a balance against the Society of \$789.71.

The executive committee sees in this shortage some reason attributable to the prevailing hard times which followed the financial panic of 1857, yet devotes nearly two closely written pages of the large record book in recording the reasons, spiritual and temporal, which it gives, why the Church should be supported, making the point quite emphatic, that more should be, and could be given, if the inclination existed.

The more prominent items of expense are: Pastor's salary, \$1,000; paid to Mr. Ragatz, \$100; organist, \$104; Illinois Association, \$100; rent of Harrison street land, \$200, and sexton, \$100.

The report of the Rev. John H. Ragatz, covering the German branch which the executive committee includes, does not show any special change from the last.

The executive committee in 1860 held twenty meetings.

By a meeting held January 9th the several standing committees were announced as usual; February 25th a committee of five was announced to have charge of the arrangements for the entertainment of visitors to the General Convention to be held in Chicago in June; July 28th Mr. Simon B. Wetherell was elected secretary to fill the vacancy caused by the resignation of Mr.



DR. ALVAN EDMUND SMALL.

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Hiram Brown; August 25th it was decided to proceed to build a temple without delay, and committees in that interest were appointed.

September 1st further preparation to build was made, and subscription papers were prepared to raise funds.

LAYING THE CORNER-STONE

Wednesday, Oct. 3, 1860, the corner-stone of the new temple was laid, there being five closely written pages devoted to the record of the proceedings.

The record opens with a list of the articles which were placed in the stone, including a copy of the Sacred Scriptures, the "True Christian Religion," the liturgy, constitution of the Society and list of members from its establishment, and publications of the Church.

The pastor read from the Word, "How lovely are thy dwelling places, O Jehovah of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Completing the Eighty-fourth Psalm, he proceeded with and read the first chapter of Haggai commencing with the second verse; then followed the singing of selection 163, and prayer.

Then taking the Bible the pastor said, "This Bible, the Word of the Lord, is placed in this corner-stone because the Word is the Lord Himself, in His Divine Humanity among men, and upon it is his Church established, a foundation that cannot be moved." Placing the Bible in the tin box, he took up the "True Christian Religion," saying, "This, the 'True Christian Religion,' the last of all the works written and published at the Lord's command by Emanuel Swedenborg, containing the universal theology of the New Church foretold by the Lord in Daniel vii: 13 and 14, and in Revelation xxi: 1 and 2, is placed in this

corner-stone to represent all the revelations made by the Lord from His Word, through him, by which the Lord has effected His second coming, and established a new dispensation of Divine truth—a church—called the New Jerusalem, and because this building is to be for the use of a Society of that Church.” And, so, proceeding with very appropriate remarks for each, all the books, publications, and articles were placed in the box which, being sealed and placed in the stone, was there cemented. The stone being permanently placed, Mr. Hibbard proceeded: “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner. He that believeth shall not make haste” (Isaiah xxviii): 16. Next, giving the significance of the stone of the corner according to the Church writings (Apocalypse Explained, 417),—he followed with reading the very appropriate and lovely words, Matthew xvi: 17, 18; Matthew xxi: 42, and Psalm Lxii: 1,2,5,8. Then followed singing of the Te Dominum, and the pronunciation of the benediction, which ended the ceremony.

LOOKING BACK

Looking back over the thirteen years that the Society had existed since the completed organization in 1847, and having studied its acts and doings as recorded in its books and the universal history of the time, culminating with this superlatively appropriate and devout ceremony, there can be seen in the picture, the accumulated effect of genuinely interested church life.

Nothing could be farther from the desire for rhetorical effort than the devout pronunciation of the Lord’s beautiful words, selected for this occasion. While by it all is shown the spiritual foundation of the temple in process of building, plainly rises to view the foundation of The

Chicago Society of the New Jerusalem and the environment in which it grew.

Founded on the writings of Swedenborg, and made secure by the study and love of them, going hand in hand with devoted church life, and believing the motive to be the accomplishment of regeneration and attainment of the blessed heavenly state, we can see the condition of the New Church in Chicago at the close of 1860 to be most orderly and hopeful. And, further, while we cannot know the inner man in our neighbors, we can see in the members of the Church in Chicago, at the date mentioned, a vast amount of spiritual knowledge, which all must know, and either learn here or in the next life, before regeneration can be effected.

Readers may think that an unnecessary amount of detail has been used in this history thus far—to some the reading may seem tedious. The part of the book now compiled, represents the complete establishment of the Chicago Society and the attending church life of the members. The much closer study of the record and history that the compiler must necessarily have given, than may be possible by those who read the very much condensed work, has given him an opportunity to clearly appreciate the extreme devotion to, and ever readiness for self-sacrifice for the Church, by the members, and to as far as possible impress the reader with that condition, as it has lived and grown, has made detail necessary, though the story is very greatly shortened.

Following we will pass over the years more rapidly.

1861.

The report of the executive committee of Jan. 14, 1861, gives the membership of the Society to be 129, 90 of whom reside in the city and vicinity. The congregation

averages 130; average number of communicants being 60, of whom 12 belong to the German branch.

The committee caused to be erected on the east end of the Adams street lot, a stone building 50x76 feet, at a cost of about \$9,000. The cost of the new temple, it was said, would be about \$18,000, of which it would be necessary to raise \$10,000.*

The report of the treasurer showed assets amounting to \$38,508.90, and no debts. The expenses for the year 1860 amounted to \$1,581.93, a decrease from the year previous of \$300. The assets were made up of the Wabash avenue lot, \$25,000; the Reuben street temple, \$2,310; the Harrison street temple and small dwelling \$1,713; expended on the new temple \$8,200, and sundry items.

The German branch showed encouraging growth.

The executive committee decided to assess the pews to raise the money necessary to defray the annual expense of the Society, this occurring in the meeting of March 16th.

At a special meeting of the committee held Sunday, May 5, 1861, the following resolution was adopted unanimously:

Resolved, That, considering the present disturbed state of the public mind, and consequent derangement of affairs and the necessity for the devotion of all our energies in support of the government, the executive committee of the General Convention be requested to postpone indefinitely the meeting of the Convention for 1861.

1862.

In the annual report of the executive committee for 1862 there is this paragraph: "Since our last report a

*NOTE.—In the *Chicago Tribune* in January, 1861, is a notice of the Adams street temple as follows: "This building is but the rear portion of the prospective edifice to front on Wabash avenue, which will prove, when completed, one of the noblest church edifices in the country."

great rebellion against the government of our country has broken out in the slave-holding states, and our citizens have been called upon by the executive of the Nation to aid by force of arms in the restoration of obedience to law and order. In answer to this call a number of our young men are now in the army. To minister to their wants and those of their fellow soldiers in the camp, in the field, or in the hospital, as their lot may be, and also if need be to care for the poor and destitute at home, the ladies of our congregation have for some time past held meetings at their homes every second Wednesday afternoon—the gentlemen attending in the evening. The gentlemen by regular contribution furnish material, and the ladies work it into articles of use and comfort for those who may need. These meetings have seemed specially useful and happy, as a means of social acquaintance. Meeting for so laudable a use, and one in which they all sympathize so deeply, seems to open hearts towards each other more fully and more kindly than do assemblies for mere recreation.”

The condition of the new temple as to completeness was about as it was at the time of last report. There was required to finish it about six thousand five hundred dollars, which under pressure to raise by subscription recently started, would in the opinion expressed, result in producing the amount.

The report of Rev. John H. Ragatz, pastor of the German branch, shows growth in that society, and the pastor mentions work done by him among the Germans in different places on Fox river, and elsewhere.

At a meeting of the executive committee held at the residence of Mr. Scammon, Sept. 23, 1862, the following resolution presented by that gentleman was adopted:

Resolved, that in excusing the absence of our secretary, Hon. Digby V. Bell, this evening, on account of the recent removal of his son, Lieut. John H. Bell, to the spiritual world, on the heroic and victorious battle-field of Sharpsburg [now known as Antietam], we desire to express our deep sympathy in his affliction and at the same time to express our hope that the revelations made to the New Church in relation to the kingdom of uses will afford him unspeakable consolation. There is no death in the New Church, but a removal to higher spheres and greater usefulness. May the angels who ushered his son into the spiritual world be present with him and afford him grace and comfort.

A petition from ladies of the Society asking that the pastor be permitted to wear a white linen robe was referred back to the ladies with authority to procure and pay for such a robe as they should deem proper. The action of the pastor on this subject is completely set forth by an article written by him and published in the *New Jerusalem Magazine* in 1870, as follows:

REV. MR. HIBBARD, AND THE USE OF THE SURPLICE.

The fact that its use is unpleasant to any members of the congregation demands a careful and charitable consideration. The Church is both internal and external, and there are essentials of the internal and essentials of the external, and these should always be maintained. But the mere style of an official dress is certainly a very external matter, and not to be numbered among the essentials of even the externals of the Church. And it seems to me that while in regard to anything essential we should be always firm, immovable, and persevering, it is the part of wisdom and true charity, in things not essential, to yield to the states of those who cannot so readily yield to us. And although it will be more or less a trial to many of you, and to none more than myself, it seems to me that true charity and the real good of the

Church will be promoted by laying aside the surplice, which has come, by its association with the evils of a dead Church, to be offensive to those who cannot at once in their thought separate its use from its abuse.

I have given this matter, I think, a fair and honest trial. For more than eight years I have worn the surplice in our own congregation, and wherever else I could with courtesy and convenience do so, and have noted its effect; and while it has been pleasant and useful in some respects to many, I am satisfied that, on the whole, until the general Church, by official action or common consent, adopts it, the effort to use it where any are opposed to it is unwise, and will not promote the prosperity of the Church.

1863.

The report of the executive committee for 1862 states that the Society contributed \$150 for the use of the Illinois Association; made a contract with Mr. John Roberts, of Frankford, Pa., to build and install an organ at a total cost of \$2,000, it being understood that the work would require five to six months; and reports action authorized, in 1860, relative to the purchase and repair of three houses which stood on part of the Wabash avenue lot, the authority having been used at an outlay of \$3,401.77, which amount was borrowed of Mr. Scammon, and was being rapidly paid from rent obtained for the houses.

Further, the report tells of the completion of the temple and the dedication, which occurred Sunday, Nov. 16, 1862. The cost of the temple and furniture was \$18,591.07, which was paid without incurring debt, and leaving a balance to the credit of the building fund of \$405.88. Of the various items which made up the building fund \$5,602.33 came from subscriptions, and \$5,360 from the sale of pews, and premiums paid for choice.

Continuing, the report extends thanks and acknowl-

edges indebtedness to the building committee, and those who subscribed, and says: "But the committee especially desires to remind the Society of its great obligation to our esteemed brother, Mr. J. Young Scammon, for whose affectionate zeal and beneficial aid throughout this entire movement, and without whose generous and timely assistance we would not now be in the enjoyment of the comforts afforded by the occupancy of our new and beautiful temple, wholly paid for.

"In reviewing the affairs and condition of our Society, your committeemen are deeply impressed with a grateful sense of the Divine favor, providentially vouchsafed to us during the past year; and while we acknowledge the Lord's goodness in permitting us to worship Him in this beautiful temple, reared in His name, and dedicated to His service; to enjoy the affectionate and faithful ministrations of our beloved pastor; and being profoundly thankful for the improvement in our condition as a Society; and in the varied circumstances of our individual lives, let us invoke His holy blessing upon our efforts to find and fill our respective spheres of usefulness, to cherish and cultivate the spiritual element in our characters, that both zeal and knowledge may characterize our action as a visible body of the Lord's New Church upon the earth; not forgetting to commend to the Divine protection and guidance our precious sons, and other relatives and friends who are now in the field of bloody strife, gallantly aiding the government of our country in the suppression of this most wicked rebellion against it."

In his report for the German branch Mr. Ragatz speaks of the German friends having built a fence in front of the temple, of their having bought a carpet, of their intention to paper the temple, and to buy additional German books for the library.

The cost of carrying on the German branch was little or nothing to the general Society. Occasionally, as has been shown, a small amount was voted for Mr. Ragatz, but we note that some years passed without. In his report for 1861 he says, "The contributions for the year amounted to \$68.72, of which I received \$61.20, besides what I made in my business, and received from other sources." Now for 1862 he reports contributions of \$158.73, out of which \$80 went for fence and carpet, \$8.42 for fuel and sundries, and \$70.31 to himself.

The other sources referred to above mean what he received for missionary work and other ministerial service.

THE NEW CHURCH AND THE GREAT WAR.

When we remember that the rebellion of the slave states had no object whatever save to establish human slavery for all time; a slavery that made human beings chattels more degraded than are dumb beasts; under which on the auction block, ties of family were most inhumanly severed; and under which in some states it was unlawful to teach blacks to read and to write; which allowed the owner to take the life of the slave without committing crime; from which no race was exempt; and more and worse in the same line, the position of the New Church in Chicago and Illinois, as regards the subject, will remain a cause for gratification as long as history is read. This was in harmony with the action of the freedom-loving commonwealth, which furnished its great citizen, the great emancipator, more than a quarter of a million soldiers and sailors, twenty-eight thousand of whom gave their lives, and vast other sinews of war, to aid in restoring order; extermination of the serpent, slavery, resulting.

The same year, 1863, in which the Chicago Society adopted the report having the lines on the rebellion as above, the Illinois Association adopted the following: "The Association feels its duty to declare that it has no sympathy with treason or rebellion in Church or state; and that the rebellion now existing in our country must be put down, and the government sustained at all hazards."

This action of the Chicago Society and Illinois Association is in line with the like patriotic expressions of Convention 1863 and 1864 and finally of 1865, when thanks to the Divine Father were rendered for the final destruction of the monster, slavery, in our country.

Commencing with July 1, 1863, Mr. Hibbard's salary was one thousand two hundred dollars per year, and to meet the expense of the Society for the year the pews were assessed.*

1864.

By the annual meeting held Jan. 11, 1864, the following was ordered: "Resolved, that a committee of three, one from each division of the city, be appointed to inquire

*NOTE.—A study of the accounts for several years, commencing with 1863, shows that assessment of pews was continued until 1870, and that the amount raised in that way during 1863, 1864, and 1865 was \$5,057.98; that the prices for the sale of pews ranged from \$100 to \$600 per pew, many of them being \$300, \$400 and \$500; that many of them were rented at premiums on the established rental, ranging from \$25 to \$100; that the established rental was \$25 to \$50; and that the holders paid annual assessments ranging from \$20 to \$50; and further, that some, after paying as above and deducting the several amounts still, under the tithing system, paid a percentage of their incomes to the Church.

In this connection it should be carried in mind that not only were the expenses of the Society met, but that the Association, missionary work, relief, and other charities, were liberally remembered and constantly looked after, requiring the annual filling of a subscription list.



THE ADAMS STREET TEMPLE.

THE
JOHN CRERAF
LIBRARY

if there be any members of our Society suffering from illness or insufficiency of means to provide for themselves and their families during the present severity of the season; and if so, to provide for their necessities and comfort without delay; and that the treasurer pay the drafts of the committee for the purpose.

The meeting of the executive committee held February 25th, adopted the following preamble and resolution:

Whereas, it has pleased our Heavenly Father to remove to the spiritual world our esteemed brother, Franklin Scammon, late a member of this committee:

Resolved, that the executive committee of The Chicago Society of the New Jerusalem desires to express the sympathy of its members for the family of their departed brother, in this afflictive Providence; and also to record this testimonial of fraternal affection, and their high appreciation of the faithful and valuable service rendered in the various offices of trust held by him in the Society.

Resolved, that a copy of the foregoing be, by the secretary, presented to Mrs. Scammon.

By the same meeting an application, signed by Rev. John H. Ragatz, and the members of the German branch, was granted, allowing them to withdraw from the general Society, for the purpose of forming the First German New Church Society of Chicago. The formal institution of the Society was by Mr. Hibbard, February 28th.

A special committee previously appointed reported the following resolution, which was adopted by the executive committee April 14, 1864. "Resolved, that any rule or regulation requiring the pastor to be chairman of the executive committee is hereby rescinded, and that the chairman shall be elected each year as soon after the annual meeting as may be convenient."

The committee said, "The pastor is acknowledged to be the head of the Society, and therefore occupies a higher

plane than the chairman of the executive committee, and it is the opinion of the committee that it is more orderly, and will tend more fully to separate the lay and clerical functions, by electing a lay member to the office of chairman."

Mr. Hibbard had been chairman of the executive committee from 1855, generally prepared the annual report of the committee, and was most prominent in all matters that came before it and the Society. During the fifteen years that had passed during his pastorate of the Society, not a subject had arisen which was too commonplace to have the attention of the pastor; and the thought never assumed expression, that any subject, no matter how purely lay it might be, or even how sensual it might be, would not be easiest to properly handle when farthest within the pale of the Church, and under the light thereof. This action, though the result of direct suggestion by Mr. Hibbard, may have been the opening wedge to a gap which grew between pastor and people. It suggests a condition which frequently arises, based on two reasons.

Ministers being men—simply mortals, as all others—frequently forget that at all times they should be ministers, and act in the ministerial office. If the subject under consideration be secular, their expressions should be based on the wisdom and teaching of the Church, just as much as though it related to Church service or Church government; the secular effect of their yea or nay should not enter into the consideration.

The poor sensual layman, always ready to find fault with the minister, finding him considering the same subjects in the same way as himself, thinks and very soon says, "He too much concerns himself with things not within his province."

If the expressions of the minister could always convey the wisdom of the Church, and if laymen could remember that every thought and act of life should be influenced by the teaching of the Church, and do accordingly, how much friction might be saved.

The Rev. Adolph J. Bartels appears in the record for the first time, May 30, 1864, when fifty dollars was appropriated to pay him for officiating four Sundays during the absence of the pastor.

ADOLPH J. BARTELS.

Mr. Bartels, by nativity, a German, was ordained into the ministry of the New Church by Rev. Thomas Wilks, of the Pennsylvania Association, in 1860. Following very soon he became pastor of the First New Church Society of Baltimore, which position, owing to conditions that arose consequent on the war of the rebellion, he did not fill but about a year—the conditions being the inability of the Society to employ a minister.

During 1863, 1864, and 1865, we find him in Ohio working in Newark, Urbana, and other places, under the jurisdiction of the Ohio Association; coming to Illinois during the latter year, and locating in Peoria, and later in Canton, where his home remained while he was employed in the service of the Church until 1870, when he went to Osage county, Kansas, and established the town of Olivet, the proposition being to found a New Church University, to be endowed with wild lands.

He was soon elected probate judge of the county, and performed the duties of the office and of minister of the New Church. While the endowment in wild lands for a university could have been obtained, there were years of pioneering for Kansas to live through before her land would be valuable, and as the need for money to get

through those years would compass a large amount, the proposition was found to be impracticable.

Returning to Illinois, we find him, as per journal of Convention, minister for the German Society of Chicago, 1886, which place, and that of missionary within the Illinois Association, he filled until 1899, when he made an extended trip as missionary in the state of Oregon.

Now, ripe in years, he makes his home in Chicago with different ones of his children, his enjoyment being complete when in attendance at service, or a meeting in which the Church or subjects pertaining to it are being discussed.

Rev. Mr. Bartels is a representative of many members of the New Church clergy, who seem to be tried in their churchmanship, especially in the teaching that the real growth and establishment of the Church is in man's interiors, and not necessarily manifest in numbers of people and physical benefit; that they, having entered the service of the New Church, closed the door to all worldly ambition, if not, in fact, to the desire for the necessities of life, and must be happy with the small things that fall to them. Unhappily the Church has a number of such past faithful workers on the roll of ministers, whose whole happiness must necessarily rest on riches stored in the spiritual world.

It is living illustration of the, we may say, spiritual criminality that must necessarily exist, otherwise support of the Church and its ministry would be full-handed and happily bestowed.

Making use of his own words, he does not complain, and in spite of meager support, has done much good work in receiving members, forming societies, and building churches; and lays stress on the Lord's words, "Seek ye first the Kingdom of God and his right-

eousness, and all these things (the Gentiles seek after) shall be added unto you."

Mr. Bartels is author of a New Church catechism published in 1899, made up entirely of questions as by the natural man, and short, terse answers given in the light of the New Church. While it is a small book, it is quite comprehensive of the subjects in both the old and new Word, and cannot be read by any faithful reader of the Bible without beneficial results; while to those who may be wandering in the darkness of the literal sense, there must appear the incomparable light which floods the first vision of the spiritual sun. Other literary work of the kind which enters into the spiritual man, the effect of which, going with him into the next life, lives forever, is creditable to the intellect and industry of this time-honored and mature New Churchman.

1865.

In its annual report for the year 1864, the executive committee makes a very urgent appeal for more generous support of the Church, and quotes Article VII of the Rules of Order as being the declaration of the Society on the subject, page 103, and also gives in full its report to the Illinois Association in 1855, as follows:

REPORT OF THE EXECUTIVE COMMITTEE OF THE CHICAGO
SOCIETY OF THE NEW JERUSALEM TO THE
ILLINOIS ASSOCIATION, 1855.

We learn from the doctrines of the New Church that all we have, even our very life, is constantly, daily and hourly, communicated to us by the Lord, and that we must make an acknowledgment of this fact, and of our dependence upon the Lord for all we are and have, in order that it may be of real use to us. We must regard not only our spiritual possessions as the Lord's, but also all our worldly wealth as belonging to our Heavenly Father. Viewed in this light, the conclusion seems inevitable that

all that we have should contribute to the support and maintenance of the uses of the Church, and that each and every one should contribute to this purpose, as the Lord gives him ability. This has always been the declared doctrine of the Illinois Association and the Chicago Society, and it is believed that the leading members of our Society have always endeavored to contribute with some regard to this principle. Yet no such definite rule has been adopted as to produce that uniformity and equality which justice and true order would seem to demand.

The committee has had this matter under consideration for a long time; and, while it does not pretend to have arrived at any certain conclusion as to what is true order, it concluded to adopt for its government, and to recommend to the brethren the adoption of the rule of contributing five per cent. of their respective incomes to the support of the uses of The Chicago Society of the New Jerusalem; leaving an equal amount, upon the tithe principle, to be devoted to other charities and more general uses.

The principle of tithing, your committee believes to be correct in principle and useful in practice. The difficulty is in the application of this principle. Some persons have very considerable incomes, but little or no property. Others have large estates, but no considerable income. Some, and perhaps the majority, have both small means and very little income. No rule can be laid down, which, in the present disordered state of the world, will not be liable to many and varied exceptions and modifications; and, therefore, each person must be left free to act according to his or her own conscientious judgment and discretion, in the adoption of the principle, and the application of the same to his or her condition. But the principle is believed to be sound and correct, and the members of the committee have agreed to apply it to themselves, and to recommend it to their brethren.

It is believed that a conscientious endeavor to conform to it will tend to make us circumspect and considerate in our dealings, provident in our expenditures, and prudent in our business transactions. It will introduce order into our daily expenses, requiring us to take account of and know what our means are, and make our disbursements

conform to the same. And, in this as in all other instances of the fulfilment of duty, it is believed that temporal prosperity is never really prejudiced by the performance of orderly spiritual duties.

The experience of those who have endeavored to apply the principle of tithing, it is believed, will not show that they have been pecuniarily less prosperous than those who have neglected it. The committee believes that while prodigality in charities tends to recklessness in business, just contribution has the reverse tendency.

The committee has said more now upon this subject than it otherwise would, from the fact that at the present time both the necessities of our Society and the general Church require increased and more orderly and systematic contributions for their support. If the New Church be anything, it is everything.

How strangely inconsistent, then, do those who have been blessed with the acknowledged light of the New Jerusalem act, who spend large sums in building and furnishing houses for themselves and families, and in their own personal decoration and comfort, while their clergyman is unpaid, or but meanly kept, not supported, upon a salary that raises him but little above beggary, and the worship of the Lord's New Church is unprovided with a suitable edifice.

The committee recommends for adoption the following resolution:

Resolved, That the members of this Society will endeavor to pay five per cent. upon their respective net incomes for the support of The Chicago Society of the New Jerusalem, with the exception, that any member of the Society, whose wedded partner is of a different religious persuasion, is expected to deduct from said five per cent., the amount by him paid for the support of the denomination to which such partner belongs.

All of which is respectfully submitted.

[Signed]	J. YOUNG SCAMMON,	ALEXANDER OFFICER,
	JOHN SEARS, JR.,	JAMES V. Z. BLANEY,
	HENRY L. FULTON,	CHARLES V. DYER,
	DYER N. BURNHAM,	

Members of the executive committee who were present at the last meeting for 1854.

RESOLUTION ADOPTED BY AN EASTERN SOCIETY EMBODIED
IN THE REPORT.

Resolved, that we acknowledge the equity and justice of contributing to the support of the ministry and for the contingent expenses of our Society, according to the ability given us by the Lord from year to year; and for this purpose we will individually furnish to the treasurer of the — New Church Society, annually, a statement of our income, to be conscientiously made according to the best of our ability, on which we agree to be assessed, and to pay him in quarterly payments the percentage which may be found by him necessary to meet our proportion of said expenses.

Finally having devoted more space to the same subject, the committee says, "We have come to the conclusion that the most orderly and most convenient way is to have collections taken up each Sunday." * * * The committeemen are not unaware that there is in the minds of many * * * "strong opposition to taking collections, but it is believed that such collections to a certain extent are unavoidable, and when made each Sunday feelings of repugnance will gradually pass away." And so, for the first, the custom of the Sunday collection, or more proper, the offering at time of worship, was adopted by the Chicago Society.

In 1865 the salary of Mr. Hibbard was made two thousand dollars per year, at which time the executive committee presented him with a letter, signed by all the members, expressing their high regard for him in very affectionate terms.

The Convention met in the temple, June 14th, and conducted its session.

In June he who became the Rev. Charles H. Mann, and who is known throughout and appreciated in the

Church with universal affection, came to Chicago and entered into study for the ministry with Mr. Hibbard.

Mr. Mann is one of the several living New Church clergymen who are honored by having served in the United States army during the civil war. Others are Rev. Samuel S. Seward, Rev. Eugene D. Daniels, Rev. Theodore F. Wright, and there may be more. Several, if not all, wear the insignia of the Military Order of the Loyal Legion.

The experience in that field of extraordinary usefulness, added to his collegiate education and time spent in literary occupation, had well fitted him for preparation for the noble profession which he has filled with marked consistency and signal success. In addition, it is due Mr. Mann to remember his twenty-five years of service in the arduous office of manager and editor of the *New Church Messenger*.

During the year Mr. Mann became a member of the Chicago Society and in October, at the Association, by invitation, delivered an address on "The Signs of the Times," and on two Sundays in November filled the pulpit in the temple during the absence of Mr. Hibbard.

Commencing in December on invitation of the Society, he delivered a course of lectures or sermons, Sunday evenings, on the internal sense of the Word, which ran through the winter and into May.

During this time he preached frequently in the morning for Mr. Hibbard; his administrations in the Adams street temple during several years amounting to fifty or more times. Following those years, he has been, and is yet, a visitor in Chicago, when people of the Church are recipients of useful lessons which he so well knows how to impart.

Mr. Mann was married to Miss Clausine C. R. Borch-

senius, March 14, 1867, in the temple, by Mr. Hibbard. She preceded him as a member of the Chicago Society two years.

The German Society having been formed as proposed in 1864, it was voted to transfer to it the property in which it worshiped, subject to the condition that it could not be conveyed without the consent of the trustees of the general Society.

1866.

January 8th, in the annual meeting of the Society, a resolution was adopted authorizing the executive committee to purchase a lot in each division of the city suitable for the location of a mission chapel, "for the accommodation of persons residing in the suburbs." The establishment of such missions was recommended by remarks, and the subject was left with the committee with authority in the matter.

The meeting of the executive committee August 8th, decided that there should be raised by subscription one thousand or fifteen hundred dollars, to be donated to the Portland (Me.) Society to aid in building a temple to replace the one recently destroyed in the conflagration, and it was ordered that subscription papers be prepared and the work commenced. This resulted in eleven hundred dollars being sent before January 1st following.

Two hundred dollars was appropriated for the use of the Illinois Association.

1867.

To the executive committee, August 28th, Mr. Scammon, as chairman of the church committee, reported that he had arranged with Mr. J. M. Hartman to lead the German mission service at the Free Church on

Kankakee avenue, and to pay him at the rate of five hundred dollars per year, which action was approved by the committee.

1868.

From the report of the Society to the Illinois Association for 1868 it is learned that Mr. Hartman was a German Lutheran preacher who had received the New Church and had been baptized. He conducted the mission until in the spring of 1868, when, on his going to Europe, it was carried on by Mr. Ragatz, Mr. Hibbard, Prof. Truman H. Safford, Mr. Leonard G. Jordan, Rev. Mr. Brickman, and others.

The contribution of the Society for the use of the Association was two hundred dollars.

The Free Church on Kankakee avenue, mentioned above, is frequently called the South mission. It was opened in the fall of 1866, in a building which belonged to Mr. Scammon, and which some years later he gave to the Society. It had been built for, and was the chapel of the great military camp, Camp Douglas, which occupied a large territory in that vicinity during the civil war. The location of the mission is now known as the southwest corner of South Park avenue and Thirty-third street—the site of the beautiful South Park Avenue Methodist Church.

In 1868 the Society purchased eight lots in Oakwoods cemetery to supply the place of those in the old Chicago cemetery which it had become necessary to dispose of on account of the abandonment of the cemetery. The old cemetery was on ground, part of which is now in Lincoln Park.

April 28th, the executive committee adopted the following: "Resolved, that we recognize the valuable

service rendered the Society by Mr. J. Freeman Silke in keeping the accounts and writing up the books of the Society during the past two years, and that he be requested to continue to act in the same capacity hereafter; and that pew No. 51 be set apart for the use of Mr. Silke and his family as compensation for the service."

[From the *Messenger*, in September.]

Last evening we had a meeting of twenty-three of our Sunday-school teachers—our temple school, and the mission—and agreed to take two hundred and fifty copies of the "Little Messenger," to have a picnic, and to have weekly meetings of teachers, to be more in earnest ourselves, and to help others to be more so than heretofore.

Mr. Hibbard leaves us next week for Minnesota, Mr. Dillingham, of Maine, taking his place while he is absent.

[Letter from Mr. Hibbard to the *Messenger*, in October.]

Our temple is being thoroughly cleaned, repaired, and finished; new furnace, lower rooms kalsomined and painted; upper rooms cleaned, ceiling frescoed, walls kalsomined, ornamented over windows, and on all panels and open spaces; inscriptions from the Word and Swedenborg, some twenty-eight or thirty in all. I think when it is done it will be very beautiful and appropriate.

1869.

February 17th, the executive committee voted to give the offering of the following Sunday to the American Bible Union, for the purpose of aiding in procuring a press on which to publish the Scriptures in the Chinese language.

The chapel of the North mission was dedicated by Rev. Mr. Hibbard and Rev. Mr. Brickman, May 24th.

A letter in the *Messenger* in June, says: "The building is very respectable in appearance, being built in good

taste and painted drab. It is, I should judge, thirty-five or forty feet by fifty or sixty, and will seat, loosely, two hundred and ten."

This chapel was purchased of the United Presbyterian Church, Superior street, between Wells and Franklin, by the Society, and moved. The land on which it was placed belonged to Charles V. Dyer and Sanford E. Loring, part of which, as will be seen by purchase later, became the property of the Chicago Society.

Under date of May 26th, is recorded the report to the Society of Mr. Alexander Officer, executor of the estate of John Sears, deceased, relative to the bequest of Mr. Sears to the Society, which amounted to three thousand one hundred and forty-two dollars. The acts of Mr. Officer, as executor and as member of the executive committee, were approved, when Mr. Scammon offered a resolution which was voted, expressing thanks for the Society and for the committeemen, and containing the following paragraph.

"Mr. Sears, in the final distribution of his estate, recognizes the principle on which he, in common with many of us, acted during his active membership in the Society, that all we have belongs to the Lord; and it is our duty to set apart a certain portion of our income annually to the support of the Church; and the donation of a tithe of his estate to the Society when he was called to surrender his control of the same, is, in our judgment, a grateful and appropriate ultimatum of this principle in the last legal act of his life."

The executive committee voted also to have the pastor read to the congregation at service the following Sunday, so much of its action as relates to this subject, and that a copy be sent the *New Jerusalem Messenger* for publication.

[*Chicago Tribune*, in June.]

A strawberry and cream festival will be held this evening at the New Jerusalem temple on Adams street, between Wabash and Michigan avenues, for the benefit of the South Mission Church. Mrs. Magnussen Jewett, with the Arion club, will entertain the festival with some choice selections.

[Letter from "Sigma" (Mr. Scammon) to the *Messenger*, in August.]

Rev. Mr. Dillingham is on a visit to Maine, and consequently Mr. Hibbard is the only New Church minister in the city. He preaches in the temple on Adams street in the morning and at four P. M. in the North mission. New Church service in the German language is held in three places, at Mr. Ragatz' temple, Reuben street, South mission or Free Church, near the university, and either at Dyhrenfurth's schoolroom in the central part of the city or at the North mission, two of the services always being conducted by lay readers.

August 25th, it was decided that the offering for the first Sunday of each month be devoted to the general missionary fund, to be distributed by the executive committee.

The appropriation for the Association this year was as above—two hundred dollars.

[Letter from Mr. Hibbard to the *Messenger*, in October.]

Yesterday I baptized, in all, twenty persons—four at the temple, fourteen at South mission, and two at a private house. The Holy Supper was administered at the temple and at the mission; at the latter place both in English and German. The Rev. Mr. Tuerk is with us for a few Sabbaths. The South mission is now made a beautiful place of worship.

December 6th it was voted that the Rev. J. R. Hibbard be authorized to employ ministerial assistance for

the work in Chicago, at an amount not exceeding fifteen hundred dollars per year, and recommending Rev. Mr. William M. Goodner.

December 29th, on the recommendation of Dr. Alvan E. Small, a respite from duty of three months was granted Mr. Hibbard, and it was ordered that his salary for the time be paid in advance. An affectionate and sympathetic resolution was adopted for the affliction of the pastor, in the loss of his wife, and on account of his own illness; it was ordered that the expense of the funeral of Mrs. Hibbard be paid from the funds of the Society, and that Mr. Scammon read the report of the action of the committee on this subject to the congregation the following Sunday.

At the same meeting of the executive committee it voted to ask for the ordination of Rev. William N. P. Dillingham.

The book room at this time, carried on by Mr. Scammon, was at 23 La Salle street.

1870.

Aug. 24, 1870, it was ordered that the offering for the first Sunday of each quarter be devoted to the relief of the poor of the Society.

The Following Articles from the *Messenger*:

(February.)—Mr. Hibbard is ill with vertigo. Mr. Dillingham is serving the temple and North mission; Mr. Goodner serving Hyde Park* and the South mission.

*NOTE.—The service in Hyde Park, referred to above, was made necessary by the lack of Sunday trains and transportation to the city. It was looked after and frequently conducted by Mr. E. Towner Root, in his residence. It was held for a time in a building now described as "The Old Seminary building," and also in Marine hall, Fifty-third street and Lake avenue. Mr. Hibbard, Mr. Goodner, and Mr. Noble are the only ministers of whom we have record of serving there, but it is likely there were others.

(August.)—The Adams Street Society has extended the vacation of Rev. Mr. Hibbard, on account of his ill health, until the end of September. The pulpit will be filled by the Rev. Charles H. Mann of Orange. The Rev. C. Day Noble has been invited to take charge of the South mission.

(September.)—We held our annual picnic on Wednesday, August 31st. The day was lovely. The sun shone and there was a breeze from the lake. It was just warm enough to make it enjoyable out doors. We occupied Doctor Dyer's grounds at Comorn, ten miles out on the Rock Island railroad. They are nicely adapted for the purpose, having a grove of young oaks on them. * * * Groups of friends gathered around the tables and spread out the contents of their baskets, after disposing of which selections from "The Prize" were sung, the musicians playing the accompaniment. The young people spent the afternoon in dancing, playing ball, and singing; the older ones in conversation and card playing. There were two hundred and eighty persons present, and not the slightest accident occurred to mar their pleasure.

1871.

By the annual meeting, Jan. 8, 1871, the executive committee was requested to consider the subject of establishing a reading-room, in connection with a New Church bookstore, and authority was given for the committee to act as it might deem best.

The meeting of the executive committee, February 11th, appointed a committee to recommend sites for mission churches for the North and South divisions of the city. The following meeting, held February 25th, voted to purchase a piece of land adjoining the site of the North mission for five thousand dollars, cash in hand; and the piece of land at the southwest corner of Calumet avenue and Thirty-third street, one hundred by one hundred and fifty feet, for ten thousand dollars, cash in hand; both sums to be taken from the temple fund.



THE ADAMS STREET TEMPLE AND MEMBERS OF THE GENERAL CONVENTION.

June 9, 1871.

THE
JOHN CRERAT
LIBRARY

March 4th it was voted to buy the stock of books owned by Mr. Scammon in the New Church bookstore, 23 La Salle street, and move them and the shelving to the lecture-room of the Adams street temple, and that the room be fitted to carry on that use.*

[From the *Messenger*, in January.]

Two of the four dancing parties for the season, in addition to the weekly socials, have taken place at Marisole's academy on Wabash avenue. They were well attended by old and young and very enjoyable.

The meeting of the executive committee, June 28th, was occupied with considering a communication from the pastor, Rev. J. R. Hibbard, and the reply thereto.

Mr. Hibbard referred to his work in the Church in the state for twenty-eight consecutive years, and as pastor of The Chicago Society of the New Jerusalem for twenty-two years. He speaks of the return of vertigo, which was the cause of a vacation of three months being extended to him a year and a half previous, and says he is compelled to ask leave of absence for a year from the first of July following. He says it is his intention, with the companionship of Dr. H. N. Small, a physician and friend, to visit the countries of Great Britain and several of the Continental countries, hoping that the respite from labor and the change will result in a restoration of his health.

The reply of the committee, the record of which is signed by all the members, as below, is very considerate, kind, and sympathetic. In it are these lines: "Words of eulogy do not belong to a Church which acknowledges the great doctrine contained in the command, 'Let your

*NOTE.—By a statement of July 6, 1873, it is seen that the value of the books at the time of the destruction of the temple and contents, 1871, was about two thousand three hundred dollars.

communication be, Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil;' and we desire to express no sentiments but those we feel. Mr. Hibbard has been the first and only pastor of our Society, and first and only superintendent of the Illinois Association. His service in guarding the Church from errors without and within deserves our gratitude. His fidelity, zeal, and devotion have been commensurate with his strength, and his industry unflagging. Commending him to the protection of our Lord and Saviour, we wish him a pleasant voyage and happy return to his chosen field of labor with regained health, * * * while we tender to him the accompanying material aid for his journey."

Signed by J. Young Scammon, chairman; Carl F. W. Junge, secretary; Alexander Officer, Robert E. Moss, George F. Root, James M. Hill, Alvan E. Small, Willet Northup, Franklin Gilmore, and Sanford E. Loring.

The letter of the committee was read and presented in the Adams street temple, in the presence of friends and members of the Society, all joining in the presentation and leave-taking, Thursday evening, July 13th. The subscriptions for the present amounted to sixteen hundred and eighty-eight dollars.

August 2nd the subject discussed was a balance of three hundred dollars to complete the payment for a cabinet organ being used by the South mission. It was decided to raise the amount by subscription in the congregation of the mission.

On the 30th the subject of entertainment of, and care for the Illinois Association to meet in Chicago, October 20th, was considered and passed to a committee to have charge.

September 13th, conference was held between the exec-

utive committee and some German members of the New Church, in which it was decided that Sunday service by the Germans should be held in the lecture-room of the Adams street temple at two-thirty in the afternoon, and the subject of supplying the pulpit was left with the church committee of the general Society.

It is presumed that these are some of the Germans referred to in Mr. Scammon's letter to the *Messenger*, August, 1869, as holding service in Dyhrenfurth's schoolroom, in the central part of the city.

[From the *Messenger*, in March.]

New Church reading-room and rendezvous in the temple on Adams street. Open at all times, under charge of Mr. Charles E. Tuerk. Room comfortable and attractive for all who may wish to read and write or meet New Church friends for conversation.

Mr. Orlando Blackman has been reelected superintendent of the Adams Street Sunday-school, Mr. Sanford E. Loring for the North mission, and Mr. Joseph R. Putnam for the South mission, in place of Mr. Tuerk.

From the report of the Society to the Illinois Association for the year October, 1870, to October, 1871, the following information is obtained:

Rev. C. Day Noble filled the pulpit in the South mission after the departure of Rev. Mr. Hibbard for Europe, also that of the Adams street temple. Occasional service was held in the North mission in English and German. The purchase of land for the North and South missions, as voted by the executive committee February 25th, was consummated, at the stated price, fifteen thousand dollars, cash in hand. The Rev. C. Day Noble was engaged in September to continue his service until Oct. 1, 1872. The closing paragraphs of the report are quoted as follows:

October 8th the temple on Adams street was used for the last time; on the 9th our beautiful temple was totally destroyed by the great fire, as also the contents of the bookstore.

Our Society contributes two hundred dollars for the use of the Association, and the following delegates are appointed: J. Young Scammon, Dyer N. Burnham, James M. Hill, Alexander Officer, Alvan E. Small, and Truman H. Safford.

[Signed] Respectfully submitted,
CARL F. W. JUNGE, Secretary.

Besides the Adams street temple, the chapel of the North mission, at the junction of La Salle avenue and North Clark street, also went down in the fire.*

The fourth session of the Convention held in Chicago convened in the temple June 9, 1871, exactly four months before its destruction. A picture of the front of the building, with attendants at the Convention, is given.

*NOTE.—Reference to the report of the treasurer for 1870—the report immediately preceding the fire—shows the receipts for the year were \$5,813.86, and the expense \$5,747.46, leaving a balance of \$66.40. Assets of the Society amounted to \$58,391.66, and the amount of indebtedness is shown to have been \$1,255.88.

THE CHICAGO FIRE.

To aid in thoroughly appreciating what really befell the Church in Chicago, the following brief story of the fire of 1871 is given:

The Indian summer of 1871 was extraordinary in its intensity. Composed, as Indian summer must be, of abnormal heat and abnormal drought, for the time of year, those elements were intense beyond abnormal. The statement of one of the historians is that, "no rain fell for months." The great heat and drought of the Northwest covered the surface of earth with tinder. Fire could not be prevented or controlled. It swept farm and forest. Homes, hamlets, and towns went down before it or were saved by superhuman effort. The air became smoke; the sun could be looked at with the naked eye, and appeared as a spot of fire in a dark setting. As the weeks went by the conditions intensified. As phenomena generally presage great calamity, calamity was feared by many, and it came—extraordinary for its kind, and possibly unprecedented in the enormous percentage of the great community affected.

Chicago had four hundred thousand people; one fourth of them were rendered homeless. Eighteen thousand buildings disappeared; more than twenty-one hundred acres were cleared; one third in value of all the property in the city assessed and not assessed was wiped from the earth, amounting to nearly two hundred millions of dollars. More than seventy miles of streets were brushed away. Thousands of fortunes were destroyed; no choice was made among kinds of people; all kinds suffered; rich, poor, high, and low were without fortune, business, homes, or employment.

“When the blessed rain came and stayed the raging hell of fire,”—making use of the expression of a telegram published at the time,—there was nothing left intact in Chicago but one of its three divisions and the people. A wilderness of smoking ruins filled the place where the wealth and greatness had stood.

The Chicago Society of the New Jerusalem was bereft of its lovely home, and many of the members were homeless. The old church family was dismembered. The organization was maintained, but the old conditions of complete unity in church purposes, church life and sociability were gone forever. Ten years after, the Society, with some of the old and many new members, worshiped under one roof again in a beautiful temple, but the conditions were different, and have so remained.

Consternation and awe at the enormous calamity first possessed the world. They soon passed, followed by sympathy, charity, and universal action.

Immediately, money, aggregating large sums, and merchandise directly applicable to the many needs came pouring in by every means of carriage and transportation.

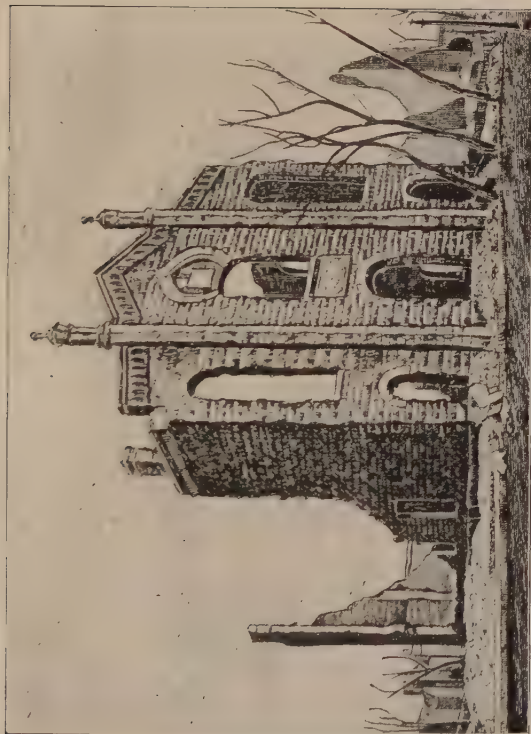
The New Church, as all others, had many friends generous and full handed. They supplied nearly seven thousand dollars in money, and necessities of life in vast unrecorded amounts.

A few of the very many letters and resolutions of sympathy and assurance are here quoted:

Milwaukee, Oct. 9, 1871.

Hon. J. Y. Scammon,

Dear Sir and Brother:—If any of our New Church families are homeless from the conflagration which is now raging in your city, my house is open. I have three rooms and a table of any length, entirely at their service, as long as their necessities require.



THE ADAMS STREET TEMPLE.

Oct. 9, 1871.

By Permission of the Chicago Historical Society.

Please mention this to any family that will be benefited by it; or if money will do more good, let me know.

The few New Church brethren here will be glad to do all in their power to relieve their brethren who may suffer from the fire.

Most sincerely yours,

[Signed]

E. R. PERSONS.

Cincinnati, Oct. 11, 1871.

Hon. J. Young Scammon:—At a meeting of the New Church Society held this evening it was unanimously resolved that the people of the Cincinnati Society invite *all* of the Chicago New Church Society who find it necessary to leave home on account of the destitution caused by the fire, to make their homes with them until they can make arrangements for the future.

In accordance with this resolution the undersigned committee most heartily invites all who can come, and requests that they report on arriving, at the church, or at the residences of the committeemen.

[Signed]

JOHN GODDARD,
WILLIAM N. HOBART,
Committee.

Pittsburg, Oct. 12, 1871.

Rev. C. D. Noble, 592 Wabash avenue:—Draw at sight on R. Patrick & Co., bankers, Pittsburg, for two hundred and thirty dollars for the use of our New Church brethren.

[Signed]

W. H. BENADE.

[By the Massachusetts Association.]

Yarmouth, Oct. 12, 1871.

Resolved, that the presiding officer be requested to express to our brethren in Chicago our heartfelt sympathy with them in their sorrow, and our purpose to assist them so far as is in our power; and that it be recommended to the several Societies comprising this body to take such action in furtherance of this purpose as will insure substantial evidence of our sympathy.

[Signed]

THEODORE F. WRIGHT, Secretary.

To the Rev. J. Pettie.

Cincinnati, Oct. 19, 1871.

Mr. J. Y. Scammon,

Dear Sir:—The two letters of acknowledgment from your wife are received, and in accordance with her request I inclose with this, a draft on New York for four hundred and seventy-five dollars, the amount of the subscriptions thus far handed me for the New Church people in Chicago. * * * I do not much believe that the boxes we sent will be delivered to you, as the relief committee will likely claim them for general use. We have one large dry-goods box of the best clothing reserved, which we will send direct to you. * * *

[Signed]

WILLIAM N. HOBART.

[Articles from the *New Church Messenger*, October 18th.]

Chicago:—We had hoped to have some word from our friends in Chicago, before going to press, as to how church matters are affected by the fire. The temple on Adams street is burned; the South mission stood far beyond the limits of the fire and is saved; but the North mission stood so near to the north limit of the fire as to leave its fate in question. The Illinois Association is advertised to meet in Chicago this week, but other arrangements will probably have to be made. The following reference to Mr. Scammon we find in the *New York Tribune* of October 14th:

"I walked down the avenue with Robert T. Lincoln, son of the late President. He entered his law office about daylight on Monday morning, after the flames had attacked the building, opened the vault and piled upon a table-cloth the most valuable papers, then slung the pack over his shoulder, and escaped amid a shower of falling firebrands. He walked up Michigan avenue with his load on his back, and stopped at the mansion of John Young Scammon, where they breakfasted with a feeling of perfect security. Lincoln went home with his papers, and before noon the house of Scammon was in ruins, being among the last sacrificed by the lake side. It was only yesterday that I spoke of the desolation of that beautiful line of palaces called Michigan terrace; to-day the garden and residence site is covered with a crowd of

mechanics, and the air is filled with the sound of hammers and chisels. The indefatigable owner is everywhere present, ordering and directing everything, and shedding about him a fresh and breezy atmosphere of hope and energy. His losses, of course, are enormous; but he owes nobody, and everybody owes him, so that there will still remain a large balance of this world's goods to one of the men who best knows how to use them. He is building three houses for business purposes on his vacated lots, and has contracted to have them ready for their occupants in a week."

October 25th.—Chicago: We have heard nothing from our friends in Chicago in regard to the effects of the fire upon the New Church interests. We judge from the general accounts that the North mission was burned. We have been informed that Mr. Scammon saved his valuable library and most of his furniture. Mr. Hibbard's house was burned, but most of his property, we believe, is situated toward the south, and so outside the limits of the fire. His library and papers were probably destroyed.

November 8th.—Having just returned from a visit to our friends in Chicago, it will, no doubt, interest the readers of the *Messenger* to hear some particulars concerning their condition, and to learn how they can most effectually assist them.

Our New Church friends have shared with others in the terrible calamity which has fallen upon their city.

They lost two church edifices, one upon the north side of the river, which was a comfortable frame building, and the one which was erected a few years ago upon Adams street. This was their principal place of worship. The Convention met in it last summer, and it was generally known in Chicago as the New Church temple. They have still a small temple on the west side of the river, which has been used by the Germans, and their South mission chapel on Thirty-third street and South Park avenue, where the Society now meets for worship. As the whole North side is burned, and the northern part of the South side, the population is tending in the direction

of the chapel, which will afford them a very comfortable place of worship until they can make other provisions.

The leading men in the Society were in active business, and, of course, lost largely by the fire; many of them losing everything they had—their houses, furniture, clothing, business, and means of carrying it on. In proportion to their numbers, their loss was as large and probably greater than that of any other religious society in the city. Mr. Hibbard's house was burned, and the most of his furniture and some of his books which were in his dwelling. But his library and all his manuscripts were in the Church, and were burned. This must be a great and irreparable loss to him.

Our friends are hopeful and courageous. They accept the situation, and have gone manfully to work to retrieve their losses, and to reinstate themselves as far as possible in their employments and uses.

As a Society of the Church, and for church purposes, they do not ask any assistance. But as brethren who, in many cases, have been stripped of all the means of supplying their natural wants, they will need and will thankfully receive such aid as can be sent to them. A long winter is before them, and it is impossible for them to provide themselves with the comforts or even the absolute necessities of living.

No language can adequately describe the desolation of the city, and the destitution of multitudes who were living in comfort and even in affluence before the fire. Let those who have pleasant homes filled with the comforts and conveniences, which have accumulated for years, think what their condition would be if they were compelled to leave them at a moment's notice, with only the clothes they had on at the time, and they can form some idea of the condition of many of their friends in the New Church, and of multitudes in the city.

What they now need more than anything else is children's clothing, stockings, and shoes, and material for clothing, Canton flannel, and muslin for sheets and pillow-cases, blankets and comforts, or any articles of bedding. If any of our friends have a superfluous quantity of blankets, they could not put them to a better use than

to send them to 281 Cottage Grove avenue. If they are not convinced of the fact, let them shiver one night under insufficient covering and they will need no further argument.

Those who feel disposed to send relief need have no fear that it will not be wanted and that it will not be judiciously distributed. A long winter is approaching. Our friends are now stimulated and sustained by the excitement of their terrible calamity. They will feel it more as the cold and dreary days come on, and they will need the sympathy and help of their brethren then, more, if possible, than they do now. Let us show them that our sympathy is not a sudden and fitful flame, but is as constant as their needs and as enduring as the principles we profess.

HOW THE RECORDS OF THE CHURCH WERE PRESERVED.

At the time of the fire, and for many years following, the secretary of the Society was Mr. Carl F. W. Junge.

Mr. Junge was treasurer of the Chicago Savings institution, which he organized in 1870 and which, until the conflagration, occupied offices in the basement of the building of the First National bank, southwest corner of State and Washington streets.

The records of the Society were in Mr. Junge's custody, being kept by him in the safety vault of his business establishment as above.

By an error, by whom committed still unexplained, the record book then in use, being the second in the series which contain the records of the Church in Chicago, was, during the frightful hours of that historical Saturday night, Sunday, and Monday, Oct. 7, 8, and 9, 1871, left laying open on a table in the office.

The basement offices of that building were not destroyed, consequently when it became possible to enter them, the book was found uninjured, as were, of course, the contents of the vault.

Severe and fierce as the blow was to the Church in Chicago, there was not any intermission in duty. The following Sunday, when ruins were still smoking, service was held in the Thirty-third street temple, and by the friends in the West division at the home of Mr. Junge.

The Monday following that of the fire, October 16th, there occurred at the home of Mr. George F. Root, a meeting of the executive committee.

Letters of sympathy were read, among them one from Mr. David L. Webster, of Boston, in which he stated that two thousand dollars had been raised among New Church friends there, which amount would be added to.

Mr. Scammon was made trustee of the money and goods intended for the relief of sufferers, and 281 Cottage Grove avenue. was appointed as the location for the New Church bookstore and place for the storage and distribution of relief supplies.

The committee for the relief of sufferers, as shown by the record, consisted of Mr. Scammon, Miss Hattie Small, Mrs. Dyer Burnham, Mrs. Alexander Officer, Mrs. Joseph B. Doggett, Mrs. George F. Root, and Mrs. Sarah Jane Sanford, with Mr. Frederick W. Root as clerk; and Mr. John J. Geiger was placed in charge of the store.

The following is a list of places from which sums of money amounting to \$25 and more were received:

Boston New Church Society	\$3,105
New York City New Church People	489
Cincinnati New Church Society	475
Rhienfelden, Switzerland, New Church People	438
Glasgow and Paisley, Scotland, New Church People	356
London, England, New Church People	273
Pittsburg, Pa., New Church People.....	230
Wilmington, Del., New Church People.....	212

St. Louis, Mo., New Church People	140
Berlin, Canada, New Church People	140
Washington, D. C., New Church People.....	131
Preston, England, New Church People.....	122
North Bridgewater, Mass., New Church People ...	104
Abington, Va., New Church People.....	78
Yarmouth, Mass., New Church People.....	73
Baltimore, Md., New Church People.....	58
Pawtucket, R. I., New Church People	55
Florence, Iowa, New Church People	54
Bedford, Pa., New Church People	50
Urbana University Students.....	45
Carrolton, La., New Church People.....	32
Philadelphia, Pa., New Church People	32
Salem, Mass., New Church People.....	25
Napoleon, Ohio, New Church People.....	25

and enough from sympathetic and charitable individuals
in many states and lands to raise the amount to nearly
\$7,000.

November 22nd a special meeting of the Society occurred at the home of Mr. Scammon, 13 Eighteenth street, at which the executive committee was authorized to exchange the Adams street lot for one at the southeast corner of Eighteenth street and Prairie avenue, belonging to Mr. Scammon.

A PROPOSED GRAND EDIFICE.

Mr. Scammon, and possibly others, were desirous of a grand temple or cathedral being constructed in the South division, which desire did much to influence him to buy land at Eighteenth street and Prairie avenue, having in mind that the location would be a good one for that purpose. This proposition, however, was not universally popular, as will be seen from the following letter:

Chicago, Dec. 2, 1871.

To the Executive Committee of The Chicago Society of the New Jerusalem.

Dear Brethren:—Your proposed exchange of the Adams street property for that on the corner of Eighteenth street and Prairie avenue, concerning which you invite a general expression of opinion has, with good reason, found considerable favor in the eyes of our people. Many of the advantages of the proposition, as announced in the first circular, we heartily appreciate.

We wish, however, in this communication to suggest whether it may not be possible that a modification of the terms of that proposition is possible.

We are offered lots having a frontage on Prairie avenue of 140 feet and a depth of 150 feet, at an approximate valuation of \$500 per foot which, we are told, is a fair offset to the Adams street land at \$1,500 per foot. We should then receive for the Adams street land the Eighteenth street lot, value \$70,000, and \$44,000 in cash. This latter sum, with what may be realized from insurance, will constitute the entire available means of the Society with which to build a temple and to assist our West side brethren to obtain a place in which to worship, to say nothing of the structures contemplated for the back corner of the Eighteenth street lot to cost \$8,000 or \$10,000.

We are informed that the proposed temple will cost not less than \$50,000. The conclusion is that we will not afford any assistance to our West side friends, or become heavily burdened with debt.

We think there is no necessity for so sad a result. Our much-loved Adams street temple, 50x70 feet, was of sufficient capacity, generally, for all who wished to worship there from all parts of the city.

If we build for the South side a temple 75x100 feet, it is likely to be ample for all our needs for many years to come.

Ninety feet on Prairie avenue by 100 feet deep is all we need for a church, placed on the line of Eighteenth street, fronting west, and having 15 feet open on the south for light and air. If the original proposition be amended to this extent, it will be relieved of what constitutes, in our opinion, a fatal objection.

If it is urged that we need a parsonage or ground for a parsonage, * * * we reply that a Society which, before the fire, had difficulty to pay the pastor \$2,000 per year, will now with its reduced membership and attendance hardly be guilty of the imprudence of paying \$500 per foot for ground for a parsonage. Will we not act much more wisely by increasing his salary, and allowing him to select a residence suitable for his need, as our custom has been? If it be said that the Eighteenth street property will be a good investment, it may be answered that all our funds are needed for other purposes. We have none to invest in speculation, and desire to have as little as possible absorbed in real estate.

If the original proposition cannot be modified so as to sell us less ground, we respectfully suggest that a cheaper lot be looked for. We are confident one entirely respectable and desirable for our temple, and much more accessible, being within one block of most of the lines of public conveyance on the South side, as well as being conveniently reached from the railway station on Twenty-second street, can be obtained on such terms of credit as we desire, and ample for all purposes, for from \$25,000 to \$35,000, leaving the Adams street land to be sold or utilized as may be most advantageous hereafter.

Those of the signers who are not members of the Society are members of the New Church, and desirous of attending, and of helping to support the worship.

[Signed]

THOMAS L. FORREST,
ARTHUR D. RICH,
DYER N. BURNHAM,
GEORGE BARRY.

SAMUEL HOLBROOK,
FREDERICK GODDARD,
JOSEPH R. PUTNAM,
and others.

CALVIN DAY NOBLE.

[From the *Messenger*; first published in the *Chicago Pulpit*.]

A visit to the New Jerusalem Church, corner of Thirty-third street and South Park avenue, last Sunday morning, impressed our reporter with the quiet, homelike feeling that seems characteristic of the Swedenborgians and Quakers. The plain neatness of the room, its small dimensions, the flowers upon the altar, the expression of the faces of the auditors, and the earnestness of their singing, all contributed to this effect.

The pastor, Rev. C. Day Noble, is a slight man, of medium height, with a pale, intellectual face, which contrasts with his black eyes, beard, and hair. You know him to be a student and a man of culture from his manner and appearance before you have heard him speak. His voice is full and rich and, like face and gesture, offers no hint of harshness or angularity. His sermons are written, and he reads them with the careful inflection and emphasis of an elocutionist, and with a subdued reverence that never rises to theatrical declamation or frenzied appeal. His congregation is intent upon the matter of his sermon, from which his manner does not distract their attention. His power is one of insight, delicate appreciation, and nice distinction. In his choice of words and arrangement of sentences, he shows the marks of the same culture and polish that his appearance suggests.

Mr. Noble was born the 13th day of August, 1840, in Rochester, Vt., where his father, Rev. C. D. Noble, resided. He was left an orphan when six years old,

and from that time until he was fourteen lived on a farm. The next two years were spent in a printing-office, learning to set type. He then commenced to prepare himself for college, attending Burr seminary, at Manchester, Vt., afterwards entering Middleburg college, from which he was graduated with honor in 1864.

Thinking that his family had been ably represented in the ministry in the persons of his father, grandfather, and great-grandfather, he determined to devote himself to a literary life. To that end he accepted the post of assistant editor of the historical paper, the *Vermont Record*, which he resigned after a year for that of literary editor of the Houston (Texas), *Telegraph*. Besides his editorial duties, he found time to contribute several articles to various magazines, some of which were afterwards published in some of the European Journals.

Had his health allowed him to continue his literary career, he would no doubt have acquired eminence in a field for which he has so many of the elements of success. But his failing health interfering with his labors and literary projects, he left Houston and went to Cleveland, Ohio, to spend a year in rest and recuperation.

Mr. Noble had, since his college days, been a Swedenborgian, and after he had somewhat recovered his health, in 1867, yielded to the earnest solicitation of friends and entered the ministry of that Church. Or was it only the triumph of the inherited tendency to preach that had come down from all his Puritan ancestors? He immediately went about the organization of a Society in Cleveland, which was soon strong enough to build a house of worship. He remained as their pastor three years, in October, 1870, coming to Chicago as the colleague of Rev. Dr. Hibbard. Since Mr. Hibbard's departure for Europe, Mr. Noble has had the entire charge of the two Swedenborgian congregations in this city, preaching in the morning in the church on South Park avenue, and in the afternoon in Carr's hall, corner of West Lake and Wood streets.

At the time that Mr. Noble resigned the pastorate of the Second Society (which is noticed farther on in the book) and went to Georgia in search of health, his family went to Waltham, Mass. He, having tried different places, finally, in the autumn of the same year, 1874, took his wife and children and settled at Riverside, Cal. Here he devoted the time to the care of fruits on his few acres, and in contributing in prose and verse to magazines.

Mrs. Noble died April 22, 1885, and he July 25th of the same year, both of consumption. He was then in his forty-fifth year.

[From the Waltham (Mass.), *Free Press*.]

Gifted in person and in mind, with rare appreciation of all that is beautiful in nature and art, endeared to a wide circle of friends with whom they were in frequent correspondence, hand to hand and heart to heart, they bore not only uncomplainingly, but with patient and loving submission to the Father's will, years of suffering, and pain, and deprivation occasioned by scanty means. Four children, one son and three daughters, are left orphans by the bereavement.

There being an impression prevailing to some extent, that Mr. Noble was, at one time, under the influence of spiritism, the following is given:

Immediately preceding the great fire, an article was published in a Chicago paper, written by a spiritist, which stated that Mr. Noble was in full sympathy with spiritists.

In the meeting of the executive committee of the Chicago Society of Sept. 20, 1871, Mr. Scammon read a communication from Mr. Noble, following which, a sub-committee, consisting of Messrs. Scammon, Small, Officer, and George F. Root, being, in fact, the church

committee, with Mr. Root added, was instructed to have an interview with Mr. Noble, the committee being given authority to act as it might deem best.

After this, there is not any signed record, but there is a memorandum pasted in the record, which seems to be in the handwriting of the secretary, which says: "The papers having reference to the interview between Rev. C. Day Noble and the special committee were lost in Mr. Scammon's office, in the Marine Bank building in the conflagration, Oct. 9, 1871, and could not be duplicated, as duplicates of some of the documents were refused by the writers." We quote further: "Mr. Noble was informed that the committee must insist on a positive declaration, and promise, that he would in future give up social intercourse with a class of people that would lead him astray, poison his mind, and unfit him for the holy office of a minister of the Lord's New Church."

There is not anything to show that Mr. Noble complied with the demand of the committee, but as he remained in the employment of the Society as acting pastor, and as it seems nothing further occurred, the conclusion is that his association with spiritists ceased then, and it is likely that he gave the pledge asked for.

1872.

The annual meeting of the Society for 1872 was held at the residence of Mr. Henry H. Babcock, 11 Eighteenth street, Monday, January 15th. Mr. Ragatz conducted the devotional service, and Mr. Dyer N. Burnham acted as chairman. There were forty-four present.

[A letter to the *Messenger*.]

The contributions for the relief of the New Church friends in Chicago have been so extended and ample, that I feel it to be my duty to advise our friends that for

the present there is no occasion for further contributing. In making this announcement, I desire, on behalf of our people, and many others who have been relieved by this great charity, to return to all the contributors our grateful acknowledgment and most hearty thanks.

[Signed]

J. YOUNG SCAMMON,

Trustee of the New Church Relief Fund.

Chicago, Feb. 3, 1872.

[From the *Messenger*.]

We clip the following paragraphs from the *Chicago Pulpit* of February 24th:

The West side Swedenborgians meet together next week, dressed in calico, in order to address themselves to the circulation of books. Their New Church is to have a library.

While the fire was consuming the Rev. Dr. Hibbard's house in Chicago, he was recklessly marrying a wife in Germany to grace and adorn it. He is now with his accomplished bride visiting the Eternal City, which they expect to leave soon for Egypt and Canaan.

SOME OF THE WORKERS.

The constant effort of Mr. Hibbard and the executive committee to extend knowledge of and to increase membership in the Church is very marked, and should have thorough appreciation. To this end additional workers were all the time wanted, and Mr. Hibbard was ever trying to make and obtain ministers.

Rev. Calvin Day Noble was ordained by Mr. Hibbard in the temple in Chicago, on request of the Ohio Association, Nov. 1, 1868.

Rev. Cyrus Scammon, a brother of the Hon. J. Young Scammon, continued in the religion of his father, the Methodist, until fifty-six years of age, when, on Oct. 16,

1870, he was ordained by Mr. Hibbard in the temple in Peoria. His Methodist charge had latterly been in Janesville, Wis., and there he preached the New Church to a small Society. Leaving Janesville he preached and served the Church in different places within the Illinois Association, Chicago among them, finally settling in La Porte, where he was pastor for thirteen years, three of which he was president of the Association. He died Sept. 25, 1884, very highly respected as a truly good man.

Rev. Berry Edmiston, ordained in 1870, also by Mr. Hibbard, served in different towns in Illinois and other places.

Rev. Leonard G. Jordan performed work in Chicago.

Rev. John I. Herrick, ordained in 1860, did not follow the ministry continuously. He served in Chicago some, where he gave talks and held services in the house of refuge and in the bridewell.

Rev. William N. P. Dillingham, ordained in 1870, had been a minister in the Universalist Church, and to which he returned. He preached the New Church in Chicago.

Rev. William M. Goodner, ordained Feb. 8, 1871, in the temple at Wilmington, Ill., by Mr. Hibbard, served the Church in Chicago a considerable time.

Rev. Orson L. Barler will be noticed farther on; and it is quite likely that there are others for whom the Church in Chicago and the West is to some extent indebted to Mr. Hibbard.

THE SALE OF THE ADAMS STREET LAND.

Record of April 10, 1872, notes the arrangement to exchange the Adams street lot, in accordance with authority voted Nov. 22, 1871, for the lot belonging to Mr. Scammon, southeast corner of Eighteenth street and Prairie avenue, 140 feet on Prairie avenue and 150 feet deep, Mr. Scammon being required to pay, in cash, a difference of \$67,733. The value of the two pieces was established by a board of appraisers. Pursuing the subject, we find the deed from Mr. and Mrs. Scammon conveyed to the Society land, 122 feet on Prairie avenue by 150 feet on Eighteenth street, the consideration being \$46,267, which added to the cash difference, as above, makes \$114,000 for the Adams street lot, which amounts to \$1,500 per foot; 18 feet of the 140 feet frontage were given by Mr. Scammon for a private alley.

This result of \$114,000 is from the meeting held in Mr. Scammon's house, twenty-nine years before, when the legal organization of the Society was effected by the three New Church people, under which the lot of land was obtained as a gift from the state.

At the time when it was arranged to dispose of the Adams street lot, it was decided to purchase a piece of land at the southeast corner of Washington street (now Washington boulevard) and South Western avenue (now Ogden avenue) for forty thousand dollars, on which to build a temple, which soon after was consummated.

Mr. Olaf Benson reported to the executive committee May 15th, that the North side Sunday-school had grown beyond the capacity of his residence to accommodate it, and steps were initiated to provide a place for the school. This resulted in renting a place in the neighborhood.

May 29th Mr. Scammon reported to the executive com-

mittee that it was his intention to give to the Society any profit that he might realize from the purchase of the Adams street lot, and that he was prepared to furnish the money in accordance with the terms of purchase, to pay for land bought by the Society, and to build needed houses of worship, by mortgaging the Adams street lot. The proposition was received and accepted by unanimous vote.

A leave of absence having been granted to Rev. Mr. Noble from June 2 to July 7, 1872, Mr. George F. Root was invited to conduct the service at the Thirty-third street temple, and Mr. Charles C. Bonney for those in the West division at homes of members.

Under date of Waltham, Mass., Aug. 9, 1872, Mr. Noble wrote to the secretary of the Society, Mr. Carl F. W. Junge, that he had been hurriedly called there on account of his sick child, and asked that he be released from the two unexpired months of his engagement. The request was granted, terminating his service for the Society.

Rev. Mr. Hibbard, having returned from Europe on his vacation of more than a year, occupied the house which stood on the land obtained of Mr. Scammon at the corner of Eighteenth street and Prairie avenue, and met with the executive committee September 4th.

During July, August, and part of September, Revs. Chauncey Giles and John Goddard performed ministerial service, for which six hundred dollars was paid.

[Some paragraphs from the annual report of The Chicago Society of the New Jerusalem to the Illinois Association, October, 1871, to October, 1872.]

Our beautiful temple on Adams street, the scene of delightful reunions of our General Convention, the material evidence of the growth and prosperity of the

Lord's New Church and our own dearly loved home, was occupied for the last time by us Oct. 8, 1871.

It was a most charming day and the sphere of the morning service was delightful. Ere the next revolution of our mother earth upon her axis was completed, the destroyer had laid low in dust and ashes this temple made with our hands. But the temple of God in our hearts gained strength and grew. The material decreased for a time, while the substantial increased, and the new growth of a soul required a new body. We were confined before and needed room. This loss of our central place of worship made apparent the fact that we were not keeping pace with the growth of our city.

Many friends and members, from necessity or choice, had located their homes at long distances south and west of the central part of the city in which our temple was located. To enable them all to have the benefit of regular Sabbath services, and their children the Sunday-school, so near that they could have no excuse for non-attendance, it was deemed advisable to form two congregations to be known as the South side congregation and the West side congregation, but all one Society as heretofore.

The project of forming two Societies was broached by some, but the home tie was so strong and the principle so fully acknowledged that in union is strength, that the happier counsels prevailed. Following that decision came the selection of suitable sites for erection of houses of worship. Our lot on the corner of Wabash avenue and Adams street was advantageously disposed of through the kindness of our zealous Brother Scammon, to whose activity and forecast we are indebted for its original possession.

With the proceeds of that sale we were enabled to purchase for the South side congregation the large and beautifully located lot on the corner of Eighteenth street and Prairie avenue, on part of which the chapel in which we are now assembled is located; and for the West side congregation the lot on the corner of Washington street and South Western avenue, fronting on Union Park, and

probably the finest and most central church site in the West division of the city. On that lot we have also nearly completed a chapel very similar to our lost temple on Adams street.

Meanwhile our members and friends have been worshipping at the chapel, corner of Thirty-third street and South Park avenue on the South side. The gatherings on the West side were first in the private houses of members, afterwards in a hall on the corner of Wood and West Lake streets; and since last April, through the influence of our esteemed Brother Bonney and the generosity of our friends of the Union Park Congregational Church, we have had the use of their beautiful church at a merely nominal sum.

The ripeness of the field in the West division is manifested in the large and increasing attendance upon our Sabbath-school. Favored with the ministrations of Mr. Giles and Mr. Goddard during July and August, we had numerous attentive audiences, which continue with small abatement at the present time under the ministration of our beloved pastor, now again at home.

Mr. Hibbard returned to this city August 27th from his journey to the Holy Land and Europe, in restored health, accompanied by his wife, the much-respected daughter of Rev. Mr. De Charms, who has already during her short stay with us won for herself the affection of many of our New Church friends. Mr. Hibbard has taken hold of his duties with renewed strength, and the best results are expected from his acknowledged zeal to build up the New Jerusalem on this earth.

With great thankfulness we acknowledge the generous gifts of our friends in money, clothing, and goods, after the great fire had swept over our city.

Though a number of our friends suffered pecuniarily very heavily by the calamity, we have not lost one by being burned to death and not any was bodily injured.

We are still disbursing from the bountiful supply of money our friends have sent us.

Soon after the fire the New Church bookstore was started at 281 Cottage Grove avenue, where it is at the

present time, until more suitable quarters can be obtained.*

During the past year ten new members have joined the Society and two former members have been transferred back, making a total of twelve.

The Society contributes two hundred dollars for the use of the Association.

The following delegates are appointed: Messrs. J. Young Scammon, Alexander Officer, Alvan E. Small, Edwin Burnham, Carl F. W. Junge, Orlando Blackman, Edwin R. Burnham, Truman H. Safford, Swain Nelson, and Olaf Benson.

Respectfully submitted,

[Signed]

CARL F. W. JUNGE,

Sec. of the Chicago Society of the New Jerusalem.
Chicago, Oct. 16, 1872.

TWO CLIPPINGS FROM THE CHICAGO "PULPIT," 1872.

The Chicago Society of the New Jerusalem, which lost during the great fire two places of worship—their handsome temple on Adams street between Wabash and Michigan avenues and their Lincoln Park Church—lost none of the energy which made its early history a record of successes and victories. Mention has been made from week to week of the progress of their work, which just now is being carried forward with great activity. Services are being held in three different parts of the city each Sunday—Rev. John Goddard of Cincinnati preaching in the temple on the corner of South Park avenue and Thirty-third street in the morning, while in the Union Park Congregational Church, on the West side, in the afternoon, and in Plymouth Church, on the South side, in the evening, the celebrated Swedenborgian teacher and thinker, Rev. Chauncey Giles of New York, preaches to large audiences. These two Congregational churches are being occupied temporarily until the new churches now being erected by the Society on the West and South sides can be completed.

*NOTE.—The value of the books was one thousand four hundred and fifty-one dollars.

"The Social Life of the Church" was the theme which was earnestly and interestingly discussed at the social gathering of the members of the West side Swedenborgian congregation, held last Thursday evening at the residence of Mr. C. C. Bonney. The discussion was made more enjoyable by the genial presence and voice of the Rev. Mr. Giles.

THE SECOND SWEDENBORGIAN SOCIETY OF CHICAGO.

Following are some extracts from the record of the Society as above, Mr. Joseph R. Putnam, secretary.

During the winter and spring of 1872, a considerable number of members of The Chicago Society of the New Jerusalem, and others interested in the Church, mainly residing in the southern part of the city, having long been dissatisfied with the administration of the affairs of the Society, yet not wishing if it could be avoided to push their opposition to a division and the establishment of an independent organization, met at the house of one of the number to consider what action should be taken by them to effect the reforms they desired.

Mr. Hibbard, the long-time pastor of the Society, was in Europe, the resumption of his pastorate was considered doubtful, and for various reasons not desirable.

The Rev. C. Day Noble was temporarily supplying the pulpit, but there was no prospect of his being invited to renew his engagement or of his accepting such invitation.

It was decided to address a communication to the executive committee of the Chicago Society reviewing the condition of affairs and embodying the wishes of those concerned in the movement.

The letter is dated March 27, 1872.

It notifies the committee that Mr. Noble will not renew his engagement except under the full relationship of pastor with his people.

Reasons are given why he should be employed as pastor, it being stated, "that any circumstance that would deprive us of his presence and valuable services would be a calamity indeed."

It is recommended that the place of Superintending missionary, with a liberal salary, be obtained of the Convention for Mr. Hibbard; the committee being told, "that it is said he expressed his conviction that he would never resume his duties as pastor to the Society."

The letter says, "We know and appreciate the earnest wish of a majority of our number, amounting in many cases to a determination to retain Mr. Noble in Chicago."

It is respectful and dignified, signed by Joseph R. Putnam, Arthur D. Rich, Samuel Holbrook, George Barry, and Joseph Sears.

The answer is as follows:

Chicago, March 28, 1872.

Dear Brethren:—Your communication of the 27th instant has been received by the executive committee, and the members have unanimously directed me to say to you that no such proposition can be entertained during the absence of our pastor under the leave of the Society. He was given leave of absence for one year, and when he heard of the great calamity which overwhelmed the city and our Society, he at once wrote to know what he should do, return home immediately or continue his travel.

The committee, on consulting with members of the Society, advised him not to let his journey be interrupted, but to continue his travel until his leave of absence should expire.

* * * We cannot think of considering your proposition behind his back. We owe him a great deal of gratitude for his faithful and efficient service, which we do not wish to forget.

Our first duty is to be just and do as we would be

done by. It we do this, we can well trust Providence for the future.

The Church in this state has prospered in a remarkable degree under Mr. Hibbard, and his counsels and teachings have always promoted peace and unity.

Let us do as we would be done by, and by all means avoid every act which could inflict a wound upon our old and faithful pastor while absent in foreign lands.

Your brother in the Lord's New Church,

[Signed] CARL F. W. JUNGE, Secretary.

The opinion with reference to Mr. Junge's letter is found in the records of the Second Society as follows:

The reply of the executive committee, while expressly declining to take any action upon the subject presented therein, also indicated, unmistakably, entire lack of sympathy with the movement.

The friends of Mr. Noble being thus thrown upon their own resources, resolved that they would not by their neglect and inaction deprive themselves of his services, and allow him to leave the city at the end of his engagement.

In order to demonstrate beyond a doubt the strength of the movement, a subscription paper was prepared and circulated as follows:

"We, the undersigned members of The Chicago Society of the New Jerusalem and others, desiring to secure for that Society and ourselves the pastoral services of the Rev. C. Day Noble, beyond the limit of his present engagement, hereby pledge ourselves for the sums set opposite our names for his support during the year beginning Oct. 1, 1872; said sums to be paid as shall be determined upon by the combined action of the subscribers hereto, in case the Society, through its executive committee, refuses or for any reason, fails to engage him to act as pastor over that portion of the Society in the South division of the city during that year."

It was signed by twenty-six people who pledged two thousand four hundred and seventy dollars.

Following, meetings occurred August 23rd and 28th, and September 1st; the latter at the home of Mr. Arthur D. Rich, on Michigan avenue. At this meeting a provisional committee made up of the following-named persons was elected and given power to employ a pastor, and to conduct the affairs of the Society until the adoption of a constitution and election of officers thereunder, namely: Andrew J. Galloway, Arthur D. Rich, Frederick H. Avers, Ezekiel H. Sargent, Francis M. Mitchell, George Barry, Joseph R. Putnam, Franklin Gilmore, Joseph Sears, and Joseph B. Doggett.

At a meeting held at the home of Joseph Sears, September 6th, the committee organized by the election of Mr. Galloway as permanent chairman, Mr. Putnam as permanent secretary, and Mr. Barry as permanent treasurer.

Official notice of the organization of the Society was given the executive committee of the parent Society. Mr. Noble accepted the invitation to become the pastor, and returning from Waltham to Chicago, conducted the first service held by the new Society, in the Congregational Church, corner Indiana avenue and Twenty-sixth street (now a Jewish synagogue), the first Sunday in October, at three o'clock in the afternoon, there being about one hundred persons present.

The first annual meeting was held at the home of Mr. Rich, Nov. 13, 1872. Mr. Rich acted as chairman and Mr. Putnam as secretary of the meeting. Religious service was conducted by the pastor.

The following were elected, trustees: Arthur D. Rich, Francis M. Mitchell, Joseph R. Putnam, Sidney Myers, Ezekiel H. Sargent, Andrew J. Galloway, George Barry, Joseph B. Doggett, Frederick H. Avers, and Joseph Sears; president, Andrew J. Galloway; vice-president,

Arthur D. Rich; secretary, Joseph R. Putnam; and treasurer, George Barry.

The following preamble was adopted:

Preamble of the Second Swedenborgian Society of Chicago, adopted at the first annual meeting, Nov. 13, 1872.

The essential doctrines of the New Church, foretold in Daniel vii and in Revelations xxi, are these:

I. God is one in essence and in person. He assumed and glorified a human nature, thus becoming God-with-us, the Saviour and Redeemer, Jesus Christ.

II. The Word is Divine truth, proceeding from the Lord. It is adapted to all the various states of angels and of men, and is the means of consociating them together, and conjoining them with the Lord.

III. The Lord alone is the source of spiritual life, the precepts of which are the Ten Commandments. These precepts are to be obeyed by man as of himself, but with the acknowledgment that the power to will and to act is from the Lord alone.

In order to aid in the establishment of the New Church now descending as foretold in Revelations xxi, and announced by Emanuel Swedenborg, who was taught through the Word, by the Lord, this Society is instituted.

Its objects are:

1st. To provide for the administration of the Sacraments of Baptism and the Holy Supper.

2nd. To provide for instruction from the Word and for worship on the Sabbath.

3rd. To use all such other means as the Lord may grant to aid its members, and all others who may come under its influence to learn the truths of the New Church, and live according to them.

The pastor, Rev. C. Day Noble, resided at 1443 Indiana avenue, where "the free loan of Swedenborgian books could be obtained," and notice was published that

"the seats at the Sunday service are free, the service being sustained entirely by voluntary offerings and subscriptions."

The organization of the Society was now complete, and it seems the prospects must have appeared bright. Social entertainments were arranged for and participated in by the members and their friends, among them a series of three dancing parties which occurred in Bornique's hall during the winter of 1872-3, which, as the report of the committee says, cost two hundred and fourteen dollars and fifty cents, leaving a balance of subscriptions for the purpose that was turned into the Sunday-school library fund.

A letter written by Mr. Noble, published in the *New Jerusalem Messenger*, Jan. 8, 1873, describing the Christmas festivities, says: "The entertainment at the residence of Mr. Arthur D. Rich, 945 Michigan avenue, in the afternoon, a bitter cold day, consisted of songs and a series of tableaux representing scenes in the life of Joseph and Mary at the time of the nativity, which were produced in a thoroughly artistic manner as the result of the use of much time and care by Mrs. Joseph R. Putnam."

1873.

In March, 1873, Mr. Noble being away from the city, Rev. Frank Sewell, then residing in Urbana, Ohio, filled the pulpit one or two Sundays.

The service was continued in the Congregational Church, Indiana avenue and Twenty-sixth street, then called Plymouth Church, at a cost of fifteen dollars per week, until Nov. 23, 1873, when it was transferred to Murray chapel, located on Indiana avenue between Twenty-ninth and Thirtieth streets, at a cost of twenty-

five dollars per week, continuing, as before, to be held in the afternoon.

1874.

The Society met quarterly for business. In the meeting of January, 1874, the chairman of the finance committee stated that the subscriptions for the expense of the year, amounting to twenty-five hundred dollars, would prove insufficient, as the expense would likely reach thirty-five hundred dollars; he consequently urged additional pledges.

About February 1st Mr. Noble was taken ill with scarlet fever, and by very severe illness was prevented from performing his ministerial duties. About the middle of March he had recovered sufficiently to be able to travel, departing on the 17th for Georgia. Sunday, the 15th, his resignation as pastor was read to the congregation and referred to the board of trustees, which convened and accepted the resignation, continuing the salary until May 1st.

During this illness, and after the departure of Mr. Noble, the record says: "The duty of conducting the Sunday service devolved on the chairman of the church committee," who, as per record, was Mr. Joseph R. Putnam. Following, commencing on the 17th of May, the Rev. Samuel S. Seward conducted the service and filled the pulpit for a few Sundays. Later, in the early autumn, Rev. Benjamin F. Barrett administered a time or two.

Under date of November 14th a letter directed by the executive committee of the Chicago Society was addressed by the secretary, to the secretary of the Second Society, inviting the members to attend worship in the places of worship of the parent Society, pending the

obtaining of a minister, and suggesting that the children of the Sunday-school also attend with those of the parent Society.

This was formally, though kindly, acknowledged by letter directed by the Second Society, in which it was suggested that a committee to be appointed by each Society meet the other, and the two jointly consider the subject of the members of the two Societies worshipping together, becoming in fact one Society.

Such committees were appointed; for The Chicago Society of the New Jerusalem, Alexander Officer, Willet Northup, and Dr. Alvan E. Small; for the Second Society, Andrew J. Galloway, chairman, Joseph Sears, Joseph R. Putnam, and Ezekiel H. Sargent. They met at the residence of Doctor Small, 583 Wabash avenue, December 28th.

The conditions of consolidation desired by the Second Society were:

1st. That all adults, male and female, members of the two Societies residing or worshipping on the South side, shall have equal voice in the election of officers and in the selection of a pastor.

2nd. That the selection of a pastor shall be made without reference to the past of either Society, but solely upon the basis of his services being acceptable to the South side congregation.

3rd. That the management of the affairs of the consolidated South side congregation shall be exclusively within the control of the same, and that the same privilege be conceded to the West side and North side congregations.

There was much discussion and several conferences, but agreement was not effected.

Under date of June 1, 1877, Mr. Putnam made the following notation:

The Society has never assumed active operations since the departure of Mr. Seward, June 21, 1874. Efforts were made during the winter of 1874-5 by means of conferences of committees, but nothing came of the discussions, the old Society not being willing to make any concessions or changes.

The members scattered, some attending Mr. Hibbard's services occasionally, but the greater number going elsewhere, until the advent of the Rev. Lewis P. Mercer in connection with the Union Swedenborgian Church brought nearly all the members together again in that movement.

Final meetings of the Society to legally dispose of the little assets were held June 15 and Sept. 11, 1877.

The communion service, a baptismal font, a silver platter, four offertory baskets, and a library of three hundred volumes, more or less, were all loaned to the Union Swedenborgian Church.

A sum of money, six hundred dollars, which had been given by Mrs. Abigail W. Turner to be applied to a fund for building purposes, was by her direction transferred to the Union Swedenborgian Church for use in the library.

And so, the Second Swedenborgian Society of Chicago became only a thing of history, and why in the wisdom of Divine Providence did it so end, is but reasonable to ask.

It had its origin in dissatisfaction with the old pastor more than in anything else, and to effect a change of pastors was the first effort.

This could not be considered on account of the relationship then existing between the Society and him. He was in Europe, where he had gone with the mutual understanding that the pastorship would be held open for him. Besides this, the Society was a church family,

any subject of general interest to be decided only in the interest of all the members. Then, too, there were the uses to the Church at large which were to be considered, and provided for in severing the arrangement with Mr. Hibbard.

The organization of the new Society was pressed on to accomplishment; the long-established and hitherto harmonious one being rent in twain and very much weakened, as will be seen farther on.

The chosen pastor was soon incapacitated by severe illness, and could not continue his labors. Though determined, and for months continued effort to fill his place satisfactorily was made, it could not be done.

Some lessons may reasonably be drawn from it.

The Lord stamps our efforts with approval or disapproval, and they become successful or non-successful. It is, therefore, but reasonable to conclude that the dislike for one minister and preference for another was not to Him acceptable reason, in this case, for the dismemberment of the established Church Society. The effect of our worship is not heightened because the minister may be of our choice. The minister is the leader in worship, and, like the occupants of the pews, a worshiper, not the object of worship.

In due time the Lord placed Mr. Hibbard in another field of usefulness, when, after the elapse of time, the Chicago Society and its offshoots, excepting the German branch, became united under one leader, the conditions being such that no faction and no individual could draw from or place any self-satisfaction on the accomplishment of the unification, or in acts or conditions which led to it. The Lord worked it out in His own way.



THE GENERAL CONVENTION, 1871.

THE
JOHN CRESS
LIBRARY

THE CHICAGO SOCIETY—CONTINUED.

In the meeting of the executive committee, which was held Nov. 13, 1872, the great conflagration which occurred in Boston on the 9th and 10th was the subject of discussion, and Mr. Scammon was requested to write Mr. David L. Webster and ascertain the condition of the New Church people.

The following is the correspondence that resulted, some lines of a personal character being omitted from Mr. Webster's letter:

Chicago, Ill., U. S. A., Nov. 13, 1872.

David L. Webster, Esq., Boston, Mass.

My Dear Brother:—The great fire which has visited your noble city called most vividly to mind your great kindness and sympathy for us at the time of the great conflagration, Oct. 9, 1871, and at the meeting of our executive committee this afternoon I was instructed to write to you to ask if any of our New Church friends were burned out and need assistance from abroad.

We do not find your name among the list of those who were burned out, though from the location of the fire we supposed you were included. We would be only too desirous of sending to you a portion of our funds if needed. Will you please let me know?

Such great fires, it seems to me, manifest a closer connection of the world of causes with that of effects than we have been in the habit of appreciating. May they enable us more lovingly to see that the Divine Providence is ever seeking to lead us to see that nothing is substantial but spiritual things. May they help us to get into the stream of that Providence and come into states in which we are willing and desirous of being led by the Lord, and conformed to his commandments. Our citizens were most profoundly moved on Sunday morning

and the *Inter-Ocean* published three extras during the day.

None could so well sympathize with Boston as Chicago people, who had just passed through a like but greater affliction.

Let us know if help is wanted, and we will respond at once.

With kind and fraternal regards,

Yours truly,

[Signed]

J. YOUNG SCAMMON.

Boston, Nov. 24, 1872.

J. Young Scammon, Esq., Chicago, Ill.

My Dear Brother:—Your very kind letter of November 13th, written by request of the executive committee of your Society, was duly received during the latter part of last week, and on Sunday was read at a meeting of our Society, held immediately after the morning service.

It was received with marked emotion and gratitude, many members giving expression to their feelings on the occasion. It was then referred to the church committee for consideration and adequate response. On Monday evening at a meeting of this committee the subject was fully considered and it was ascertained that while many of our New Church people were large losers by the fire, there were probably none who would on that account need pecuniary aid at present.

It is a most fortunate circumstance that but very few dwellings were burned, leaving our community in a far less trying condition than was yours, when not only your business houses but your railroad stations, churches, houses, clothing, bedding, provisions, etc., were all destroyed.

From what we have just passed through we are able now to realize more fully than ever before what a time of great tribulation it must have been for you during your great fire.

It will be necessary to furnish a large number of working people, men and women, thrown out of employment, with a considerable amount of temporary aid. This is

gratefully received and dispensed by our citizens' relief committee, and committee of the city government. Those needing assistance are mostly young, many of them having homes in the country to which they can go until such time as they can again procure work, which we hope will be soon, and with higher wages than they have hitherto received, on account of necessarily increased activity of manufacturing establishments in supplying goods lost by the fire.

There are but few of this class in our Society. What is the reason? Can we not take as good care of them as other religious societies? We are dependent on them for our daily bread under our Heavenly Father, as others. Why are they not drawn towards us? Is it because we do not live the truths we profess and thereby let our light so shine that they may see our good works and glorify our Father who is in heaven?

You say truly that "such great fires seem to manifest a closer connection of the world of causes with that of effects than we have been in the habit of appreciating." We certainly have reason for deep humiliation that our spiritual states and associations are such as to furnish occasion for these manifestations.

Were it not for our spiritual disorder the natural conditions necessary for sustaining such great conflagrations would be wanting, and of course they could not take place.

These conditions are the direct outburst of human cupidity.

Such calamities are permitted by our Heavenly Father that our eyes may be opened and our affections chastened, and that we may be led to see that when our minds are fired by the selfish love of gratifying our appetites and passions, of appropriating goods of others, or of ruling over them for our own sake, that we are in danger, not only of having our worldly effects consumed by the raging elements, but that we are in still more fearful danger of, if not already in, the vortex of the fires that cannot be quenched. If we do find ourselves in this latter case we still must not despair; "all things are possible to God;" we may be delivered from this vortex if

we persistently endeavor to keep His commandments, acknowledging that the power is from Him alone.

This effort and acknowledgment brings us into His presence; we are with Him and He can save us from ourselves. "Turn us again, O Lord God of Hosts, and we shall be saved."

I have been charged by the church committee with the duty of expressing their gratitude and that of our Society, that we were so kindly remembered by you in the time of our visitation. I wish this duty had devolved on some one more competent than I am to give expression to their appreciation of your affectionate sympathy and offers of aid. We would thankfully accept the latter, as we do the former, did we need it. Though we really do not, we are still none the less grateful for the tender.

Most, if not all, of our business men suffer more or less by the fire, many directly, some indirectly, though most, if not all, will have a sufficient amount left with which to continue their business. * * *

The Latin works of Swedenborg, stored in the attic of the store occupied by Webster & Co., on Milk street, were destroyed. Insurance, two thousand dollars, will pay about twenty-five per cent. The books of the treasurer of board of publication were saved. A trunk of papers, bills paid, deeds of the Church, and several pews, etc., etc., belonging to the Boston Society were lost. Treasurer's books saved.

Excuse my tardy reply. I have had no time.

Fraternally yours,

[Signed]

DAVID L. WEBSTER.

During the latter part of 1872 and the early part of 1873, a chapel was erected on the property owned by the Society, near the junction of La Salle avenue and Clark street.

October 9th plans were exhibited to the executive committee, which Mr. Olaf Benson represented could be built for one thousand five hundred dollars. The committee appropriated that amount, borrowing it from the fire relief

fund. A contract was made with Mr. Benson to build the chapel under a supervising committee. The amount appropriated proved to be not enough; the executive committee supplying additional money at different times that was used in construction and to move the building, which, as will be seen, became necessary; and some was obtained by donation. It was not until 1881 that the final appropriation of five hundred dollars was made and Mr. Benson completed the little church, there being improvements not contemplated in the original plans.

The records do not definitely show how much was expended or where it came from; a careful study of the subject, however, warrants the opinion that the total amount was about three thousand one hundred dollars, of which, possibly, five hundred dollars was given by members and friends of the congregation, the balance, two thousand six hundred dollars, being supplied by the executive committee.

The name officially given, this chapel was "The New Church North side mission chapel;" it being known and spoken of as "The North side chapel," "The Lincoln Park chapel," and "The North Clark street chapel."

A fine temple was erected on the property which the Society had purchased on the corner of Washington boulevard and Ogden avenue, which was, by resolution, named "The Temple," being known while the Society owned it as the "Union Park temple." It cost about sixteen thousand six hundred dollars and was dedicated by Mr. Hibbard Sunday, Dec. 22, 1872, the following letter being prepared on the occasion:

The West Side Congregation of The Chicago Society of
the New Jerusalem.

New Jerusalem Temple, Union Park,
Chicago, Sunday, Dec. 22, 1872.

To the Pastor, Trustees, and Congregation of the Union
Park Congregational Church.

In the Holy Name of our Lord and Saviour Jesus
Christ, fraternal greeting.

By a series of great and unexpected blessings the
Divine Providence has given us a permanent home in
your vicinity, which we dedicate this day to the Lord
Jesus Christ, our Saviour; and in which we shall hence-
forth worship Him, and try to teach His commandments
to our followers.

When the temple on Adams street was destroyed, we
found refuge in an inconvenient hall, but had not long
remained there before your Christian charity offered us
the use of your own beautiful church for our services,
until our own temple should be completed.

Deeply affected by your generous kindness, we accepted
your hospitality and have enjoyed it until this day; and
now when we are to take our departure a grateful remem-
brance prompts us to introduce into the solemn ceremonies
of the dedication, a formal and public acknowledgment
of the benefits and blessings which the Lord gave us by
your hands; and in like manner to testify our apprecia-
tion of the genuine spirit of Christian brotherhood that
prompted your action towards us. When this spirit,
inspired by the Divine Comforter, shall prevail, the unity
of the Church in Christ will be near at hand. It is the
desire of our whole congregation to participate in this
acknowledgment and testimonial; and we, therefore, as
a body assembled for public worship, do heartily thank
you for all the favors you have shown us, and earnestly
pray that the light most precious of the Holy City
New Jerusalem descending out of heaven from God, may
shine on all your ways, and that the only Wise God our
Saviour, may lead you always into the peaceful pastures
of His redeeming love.

Adopted by unanimous vote of the congregation, and

witnessed by the executive committee of The Chicago Society of the New Jerusalem, and the Sunday-school committee.

[SIGNED]

J. R. HIBBARD,
Pastor,
J. YOUNG SCAMMON,
Chairman of the Committee,
CARL F. W. JUNG, Jr.,
Secretary of the Society,
CHARLES C. BONNEY,
Teacher of the Doctrinal Class,
ORLANDO BLACKMAN,
Superintendent of the Sunday-school,
EDWIN BURNHAM,
Member of the Sunday-school Committee,
JOHN H. RAGATZ, ALVAN E. SMALL,
EDWIN R. BURNHAM, ROBERT E. MOSS,
Members of the Board of Trustees.

During the time of building, as above, a building was erected on the property on the corner of Prairie avenue and Eighteenth street, which by resolution was named, "New Church hall." It cost about fifteen thousand dollars.

1873.

The annual meeting of the Society for 1873 was held in New Church hall, January 20th, when the following resolution was adopted:

Resolved, that the action of the executive committee in exchanging church lots, and in purchasing lots and building places of worship during the last year, be approved, ratified, and confirmed; and such approval, ratification, and confirmation be entered at large, and in detail, in the records of the Society, with a particular statement of all moneys received by the Society since the great fire; from whom received, by whom received, to whom and what purpose applied, with a statement of the present condition of all the property and assets of the Society.

Some unimportant changes were made in Section 2, Article I, and in Section 1, Article II, of the By-laws, and the following was adopted as Section 3 to Article V:

Any member of this Society may withdraw from the Society by giving notice of his or her desire to do so, or by joining any other religious society, and whenever any member shall join any other religious society, such member shall thereupon forfeit his or her rights in this Society and cease to be a member thereof.

In the meeting of the executive committee of February 28th, the following occurred:

Whereas, a slanderous article appeared in the *Chicago Tribune* of Feb. 23, 1873, misrepresenting the character of the chairman of this committee in regard to his financial operations in connection with The Chicago Society of the New Jerusalem, and also in regard to his management of the fire relief fund of the Society, therefore:

Resolved, that Messrs. Junge, Officer, and Edwin R. Burnham be a committee to prepare a paper in refutation of said article, stating the facts of the case so far as necessary to that end, and that they present the same to the next meeting of this committee.

The preamble and resolution were adopted.

In the record of the next meeting, March 14th, is the following:

A report of the committee appointed to consider the slanderous article which appeared in the *Chicago Tribune* of Feb. 23, 1873, was read by the secretary as follows:

First, a report written by Mr. Burnham.

Second, the same report somewhat modified by Mr. Officer.

Third, remarks which Mr. Charles C. Bonney had made to the secretary.

The record of the meeting does not give any action on the report.

A special meeting of the executive committee was held March 15th, from the record of which is the following:

Resolved, that the report made to this committee by the Hon. J. Young Scammon, respecting the relief fund entrusted to his custody, and his acts for the assistance of the Society in the recent transactions relating to the property, be heartily approved and our thanks returned to him for his efficiency, fidelity, and good judgment in the matters to which this resolution refers.

Resolved, that the action of Mr. Scammon in the administration of the finances of the Church, especially since the great fire, entitles him to the enduring gratitude of the Society, and fitly crowns his long and faithful career as one of the most valuable friends whose assistance the Church has enjoyed.

The resolutions were unanimously adopted and placed on file, signed by the following: Alexander Officer, Robert E. Moss, Edwin R. Burnham, Orlando Blackman, Carl F. W. Junge, Alvan E. Small, John H. Ragatz, George F. Root, and Willet Northup.

The secretary was instructed to furnish a copy of the resolutions to the *Tribune*, *Times*, *Inter-Ocean*, *Journal*, *Post*, and *New Jerusalem Messenger* for publication.

From the record of the meeting of May 2nd, we take the following, which was introduced by Doctor Small:

Whereas, we have received a communication from the secretary of the Second Swedenborgian Society of Chicago, kindly furnishing us a copy of a preamble setting forth the essential doctrines of the New Church, and also of the constitution under which the Society is organized, both of which having been adopted in order to aid in establishing the New Church now descending and destined to descend out of heaven as foretold in Revelations xxi and announced by Emanuel Swedenborg; therefore,

Resolved, that the secretary acknowledge in behalf of the executive committee the receipt of these papers, and express to the Second Swedenborgian Society the frater-

nal regard and desire to welcome it as a sister Society, in true Christian fellowship into the Lord's New Church.

A resolution adopted September 4th, is as follows:

Resolved, that we think it would better serve the spiritual interests of the Church to have the sacrament of the Holy Supper administered upon those days which note the prominent steps in the Lord's life on earth, than upon other times, and we therefore accept the suggestion of our pastor, Mr. Hibbard, that the Holy Supper be administered upon Christmas, the anniversary of the Lord's birth; upon Easter, the anniversary of His resurrection; upon Pentecost, the anniversary of the outpouring of His Holy Spirit upon the Disciples; and upon the Second Sunday in September, being intermediate between Pentecost and Christmas, and also the anniversary of the Feast of Tabernacles, or Thanksgiving, at the end of the year.

1874.

The annual meeting of the Society for 1874 was held January 19th in New Church hall, Mr. Edwin R. Burnham acting as chairman.

A resolution was adopted directing the executive committee to negotiate a loan of five thousand dollars to be secured by mortgage on the property at Eighteenth street and Prairie avenue, and one for the same amount to be secured by mortgage on the Union Park temple property. These loans were negotiated, the proceeds being used to pay debts of the Society.

Two resolutions adopted at the meeting of the committee of September 8th are worthy of consideration:

Resolved, that the Illinois Association be invited to hold its annual meeting in the Union Park temple, and

Resolved, that the Britton library, lately received by the Society, be inventoried by Mr. Hibbard and placed in his charge in the New Church hall.

The meeting of November 13th adopted the following:

Resolved, that in the departure of our brother, Mr. Edwin Burnham, to the spiritual world, The Chicago Society of the New Jerusalem is deprived of one of its most worthy and exemplary members, as well as one of the most gentle and genial associates of his brothers and sisters in the Church; whose presence and usefulness were keenly felt and appreciated; and whose Christian spirit and kindness will long be remembered.

Mr. Burnham departed this life Sept. 29, 1874.

[From the report to the Illinois Association for the year 1873-4, held in the Union Park temple, Oct. 23, 24, and 25, 1874.]

Shortly before the Association met last year a severe financial panic paralyzed the whole country and affected nearly every person. The Divine Providence dealt with us mercifully, and after one year of hard struggle the prospect for the future is brighter, notwithstanding that on the 14th day of July this year a great conflagration destroyed a large amount of property of our citizens, which caused several members of our Society heavy loss.

Severe as the visitations have been of late, the members most affected have stood up bravely and continued their daily work in faithful trust that our Father in heaven will bring us out all right, in material as well as spiritual things. The severe lesson has produced a more trustful state of mind, and has taught us all to look more dependently to Him, who alone is the true source of life.

The Society is being divided into three congregations, corresponding to the three divisions of the city. In the South and West divisions we were fortunately able to provide comfortable places of worship, with a small building for a Sunday-school in the North division before the panic of last year crippled our resources.

To be able to worship the Lord in our own way and in our own houses of worship is a boon for which we should be truly grateful. There can be no higher privilege enjoyed on this earth of turmoil and strife than to be

permitted in full freedom to worship at the Lord's footstool, in united brotherhood, untrammelled by social or legal restraints, and guided by the new light which the Lord has bestowed on us.

The report goes into detail as to the membership, saying that two hundred and eighty-seven have united with the Society since its starting, and finally making the statement that "one hundred and twenty-five attend our Sabbath services with a good deal of regularity."

Speaking of Mr. Edwin Burnham, the report says: "Mr. Burnham distinguished himself by his great devotion to the Sunday-school cause. He was ever ready to help, and the result of his labor is very marked. All his children have been active in the Sunday-school—three of them teaching at present in the Sunday-school of the West side congregation."

1875.

In his report for 1874 the pastor says:

I have preached in the New Church hall Sabbath mornings and in the temple in the afternoon, with the exception of three Sabbaths when visiting ministers officiated and during the summer recess of six weeks, during which I attended the annual conference in Bath, preaching several times while on the way there, while there, and en route home.

The Holy Supper has been administered at the hall and temple alternately on the first Sabbath of the month, and at the hall Christmas, Easter, and Pentecost.

His closing paragraph is:

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom;" and to pray that we all, taking these Divine words to heart, may look within ourselves rather than without, for the true growth of the Church, and govern ourselves accordingly.

From the report of the executive committee for 1874 we obtain the following:

With gratitude to the Lord for his many mercies and blessings, we desire to enter upon this report with a deep and earnest acknowledgment of our absolute dependence on the Divine Providence for all we have, and our thankfulness for the same.

As a most useful and promising work our pastor has lately formed a class of twenty-seven young people, giving them systematic instruction in the doctrines, preparatory to confirmation. The class meets every Monday evening at the residence of a member of the Society.

Many of our members, though not in want, have met with misfortune and seem to deserve the sincere sympathy of the Society. The second great fire, which occurred July 14, 1874, caused several of our members to again suffer heavily in worldly goods, especially Messrs. J. Young Scammon, Joseph K. C. Forrest, Carl F. W. Junge, Sanford E. Loring, and the pastor, Rev. J. R. Hibbard. Mr. Joseph Launer was also a heavy loser by fire in the West division.

These and other misfortunes and afflictions, which by Divine permission many of our brethren have experienced, should awaken in us true sympathy, not merely from personal considerations, but as feelings that should be cultivated by all true Christians.

As Mr. Scammon has, during the past year, owing to the pressure of his private business, been unable to take any active part in the transactions of the executive committee, it may not be out of place to speak for him here a few words of sympathy and encouragement.

As the organizer of the Society, its first member, and until recently enjoying a full measure of prosperity, which enabled him to contribute most liberally towards the uses of the Church, he has for nearly forty years been one of the most devoted and zealous members; lately, in the Lord's Providence, he has suffered a series of afflictions and misfortunes such as rarely fall to the lot of man, and which have been the cause of depriving us of his active cooperation and counsel.

We know that Mr. Scammon seeks no sympathy from us, but relies on the rectitude of his intentions and motives to bear him up in his troubles, and looks to that source for strength from whence alone cometh our help; nevertheless, as members of the same Society and as brethren in the Lord's New Church, we will be doing only our simple duty in expressing at this time our sense of sympathy, which it is proposed to do in one of the resolutions accompanying this report.

The report speaks of the money stringency of the time as being cause why it was impossible to collect enough to support the Society; says that the Society must be made self-supporting—

that we have no right to squander any portion of the property or funds held by the Society in trust, either as guardians under the law or as the Lord's stewards in point of moral responsibility. * * * It is undoubtedly true that the hard times which we have experienced since the fire of 1871 have prevented many of us from giving towards the uses of the Society as liberally as we desire, but this cannot be a main cause, if we are true to the teachings of the Church. We must remember that everything we have is the Lord's and that to Him we owe our first and highest allegiance, and our next duty is to the Church by which the Lord takes care of us. The Church, our spiritual mother, cannot take care of us if we do not support and take care of her.

The executive committee thinks it desirable that each congregation should be organized under our rules of order, to be charged with the full responsibility and care of managing all its own affairs, financial and otherwise, except, as to the control of the property, which should be irrevocably vested in the Society, it being regarded as a mother whose duty it is to provide homes for her children, and the congregations being regarded as children of age, placed in their homes in full power and freedom to enjoy and use, but not at liberty to part with or squander their mother's gift.

A proposition to exchange the land at the junction of

Clark street and La Salle avenue for land in the immediate vicinity, which would require moving the chapel, was recommended by the committee; as also was the proposition to sell the Calumet avenue and Thirty-third street land, and the temple at South Park avenue and Thirty-third street.

The resolution in reference to Mr. Scammon, which the committee said would be proposed, is as follows:

Resolved, that we, the members of The Chicago Society of the New Jerusalem here assembled, tender to our brother, J. Young Scammon, the first member of the Society and one of its most active supporters and zealous workers, our deep and heartfelt sympathy for the many and various misfortunes which have befallen him of late, depriving us of his active cooperation and counsel, and trust that under Divine Providence he may be enabled to rise above them, unimpaired in spiritual if not in natural riches and blessings, and that with an early return of prosperity he may be able to devote his wonted energies and zeal towards the advancement of the New Church, for which he has always had the most ardent love and affection; that this resolution be placed in the records of the Society.

An adjournment of the annual meeting of 1875 having been made to February 3rd, the Society convened, and adopted the recommendations of the executive committee to exchange the land at North Clark street and La Salle avenue, to sell the land at Calumet avenue and Thirty-third street, as also the temple at South Park avenue and Thirty-third street, and adopted the above resolution.

By the executive committee, February 19th, it was decided that, "on account of the depressed pecuniary condition of the members of the Society," the arrangement with the pastor, as to the amount of his salary, would cease April 1st, and he was so notified. The salary at that time was two thousand five hundred dollars per year.

Mr. Hibbard replied that he was painfully aware of the "depressed pecuniary condition of the members of the Society," and would leave the matter of the amount which he should be paid entirely with the committee, stating that he was willing to share the burdens of the Society.

During 1874 and 1875 the subject of the revision of the rules of order was under consideration by the Society and executive committee, there being several meetings before which that was the principal subject discussed, without agreement being reached. Finally, in a meeting of the Society held Sept. 14, 1875, it was laid on the table.*

1876.

The report of the executive committee for 1875 contains this paragraph: "Our faithful pastor has continued his ministrations for us uninterruptedly, with increasing zeal and earnestness, notwithstanding that the executive committee was unable to promise him a stated compensation. He very kindly and self-sacrificingly consenting to accept such compensation as the Society might feel able to give, being willing to share its burdens and trials."

By the report it is seen that the exchange of property at North Clark street and La Salle avenue had not been accomplished, owing to the fact that the Society had not the four or five hundred dollars which would be required to pay for moving its building.

In conclusion the committee says: "We suggest that all exert themselves to make this centennial year, a year of good will and good cheer to one another, and of general good feeling in the Church. Let us all strive by

*NOTE.—An inventory of the New Church books delivered to New Church hall, dated Aug. 31, 1875, shows the value to have been one thousand four hundred and seventy-eight dollars and seventy cents.

example and practice to promote the welfare of the Society, to advance its spiritualness to true neighborly love, and extend the hand of welcome to all who will join us in building up the Lord's New Church on earth."*

In his report for 1875, Mr. Hibbard says the congregations at Eighteenth street and Prairie avenue numbered from forty-five to ninety, and at the Union Park temple from forty-five to one hundred and twenty-five.

He makes note of a Bible class of adults which met in the New Church hall on Sunday, and the class of young people which met weekly in a residence in the West division, and which numbered thirty-two, the average attendance being twenty-five. The attendance at Sunday-school in the hall was from twenty-five to thirty; at the Union Park temple, eighty, and at the Lincoln Park chapel, which was a mission school, sixty to eighty attended.

He speaks of administering in Peoria the latter part of the year once or twice, and of dedicating the new temple at Almont, Mich., and thence visiting the Rev. Lewis P. Mercer and the leading members of his Society in Detroit.

Mr. Hibbard says that, after giving the subject some study, he finds the number of members of the Society, in and out of the city, to be about one hundred and eighty.

During 1876 the exchange of land at North Clark street and La Salle avenue was consummated and the chapel moved.

*NOTE.—Meetings of the executive committee during 1872 to 1877, inclusive, generally occurred in Mr. Scammon's library, 14 Congress street, or the basement of the Chicago Savings institution, northwest corner of Dearborn and Madison streets, which was 134 Dearborn street, the office of Mr. Junge.

CENTENNIAL ADDRESS, JULY 4, 1876.

In compliance with the invitation of the President of the United States contained in his proclamation of June 26, 1876, the members of The Chicago Society of the New Jerusalem and all others interested in the new dispensation of Divine truth foretold in the Scriptures of the Old and New Testament of the Word of God, are invited to meet at the New Church hall, near the corner of Prairie avenue and Eighteenth street, in the city of Chicago, on Tuesday, July 4, 1876, at eleven o'clock in the forenoon, to mark the recurrence of the anniversary of the Declaration of Independence of the United States of America by the Continental Congress; by public, religious, and devout thanksgiving to Almighty God, our Heavenly Father, Jehovah, Jesus, in His Divine Humanity, the only God of heaven and earth, one in essence, substance, and person, and the only perfect manifestation of Deity comprehensible by the human understanding—for the blessings which have been bestowed upon us as a nation during the century of existence, and humbly to invoke a continuance of His favor and His protection. Believing that the birth of the American Nation, and the establishment of the constitution and government of the United States of America, were the first grand governmental manifestation of the consequence of the termination of the first dispensation of the Christian Church, and the commencement of that new one which was to “come in the clouds of heaven with power and great glory”—commonly understood as the second coming of the Lord—it seems peculiarly fit and appropriate that the receivers of the doctrines of the New Church should meet on the hundredth anniversary, and in a spirit of thanksgiving commemorate the birth of the New Nation. The occasion seems an appropriate one for counteracting the effects of all past differences and misunderstandings, or estrangements where such have existed, and marking a



MR. CHARLES HENRY CUTLER.

THE
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new departure in the way of harmony, concord, and peace, with renewed activity and energy, as a distinctive New Church organization and association.

Let us then all meet together on that interesting occasion and celebrate the centenary of our country's birth in religious and devout thanksgiving to the Lord and Saviour Jesus Christ, and Creator and Preserver in His Divine Humanity.

[Signed]	J. R. HIBBARD, Pastor,	WILLIAM A. BARTON,
	J. YOUNG SCAMMON,	CARL F. W. JUNGES,
	ALEXANDER OFFICER,	WILLET NORTHUP,
	ROBERT E. MOSS,	JOHN H. RAGATZ,

Members of the Executive Committee.

Chicago, Illinois, June 27, 1876.

There is not any record of the meeting held under this call or address.

THE UNION SWEDENBORGIAN CHURCH.

The history of the Union Swedenborgian Church commenced with the following circular letter:

Chicago, Dec. 10, 1876.

Dear Sir:—It has been thought expedient by many to call together the friends of the New Church to counsel together as to the best means of promoting its usefulness among us.

To this end will you kindly aid by your presence at a meeting to be held in the club room of the Sherman house, Thursday, the 14th inst., at eight o'clock P. M.?

Yours truly,

[Signed]

JAMES KINGON.

About seventy-five members and friends of the New Church responded to the invitation.

Mr. Kingon was elected to the chairmanship and Mr. John F. Curtis to the secretaryship of the meeting.

On taking the chair, Mr. Kingon requested that all join in repeating the Lord's prayer, and requested all to talk freely on the subject to be considered.

Speeches were made by Messrs. Charles C. Bonney, George F. Root, Oswald Lockett, George Barry, Ezekiel H. Sargent, Joseph Sears, Joseph R. Putnam, and others, citing in various ways the ripeness of the time for effort to extend the usefulness of the New Church.

A member of the executive committee of the Chicago Society said that the Society possessed five houses of worship and other property which was being held for the use of the Church.

Mr. Alexander Officer of that committee said that the committee had offered the Union Park temple to the West side congregation, to be used when the congregation should be able to employ a minister and defray the expense of service. To this statement Mr. Orlando Blackman, another member of the committee, disagreed.

A resolution was adopted to the effect that the chairman appoint a committee of six to confer and report concerning the subjects that had been before the meeting, which was followed by adjourning to meet at the same place December 21st at eight o'clock P. M.

The committee, as finally constituted, consisted of Mr. James Kingon, chairman, and Messrs. Bonney, Root, Sears, John H. Ragatz, William H. Woodyatt, and John F. Curtis, who was made secretary.

After very thorough discussion it prepared the following resolution:

Resolved, that this committee report to the meeting to be held Thursday, December 21st, that of all the plans proposed for securing the united and harmonious action of all the New Church families in Chicago, the following seems most desirable, if it can be carried into effect, viz.: That there should be a union of all New Churchmen on

the South side, including the members of the Second Society, to call a minister, such as a majority may select, and that there should be a like union of all New Churchmen on the West side for the same purpose; that there should be appointed by the chairman at the forthcoming meeting suitable committees to ascertain whether the recommendations can be carried into effect, and that in the meantime the movement for a central New Church in the heart of the city be postponed.

The committee also sent invitations to the members of the executive committee of the Chicago Society to be present at the meeting of December 21st, and to participate in the deliberations.

The meeting of December 21st was, at the request of the chairman, opened by reading of the Word and by prayer by the Hon. J. Young Scammon, who then addressed the meeting, being listened to with marked attention.

The committee of six reported their resolution, which was adopted, and the meeting adjourned to meet Jan. 18, 1877, following the annual meeting of the Chicago Society to occur January 15th.

The committees appointed under the resolution were as follows:

To confer with the West side congregational committee, Dr. William H. Woodyatt; with the South side congregational committee, Mr. William L. Brown; with the executive committee of the Chicago Society, Mr. George F. Root; with the Second Swedenborgian Society, Mr. Joseph Sears; and with the Chicago Society at its approaching annual meeting, Messrs. Bonney, Root, Woodyatt, Brown, Sears, and Curtis.

The committees having in charge the duty of conferring with the executive committee and the Chicago Society met Jan. 3, 1877, and instructed Mr. Root to inform that

committee that the committees which he represented held themselves in readiness for a friendly conference, for any time and place that it, the executive committee as above, might name.

1877.

The meeting of Jan. 18, 1877, met according to adjournment, there being about sixty present.

Dr. Woodyatt reported that having received no reply to the communication which he had addressed to the congregational committee of the West side he had nothing further to offer.

Mr. William L. Brown, to confer with the congregational committee of the South side, reported that there was not any such committee.

Mr. George F. Root reported that he notified the executive committee of the Chicago Society, as directed, but had no notice of any action by that committee.

Mr. Joseph Sears reported that several members of the Second Society expressed themselves as desirous of cooperating in the formation of a central society.

At the request of the chairman, Mr. James Kingon, for information relative to the action of the Chicago Society at its annual meeting, Mr. Hugh L. Burnham, who was present, reported that there was not any action that would be of interest.

The attitude of the Chicago Society, and executive committee of the same, is clearly shown on pages 272 to 275.

The meeting then accepted the reports and discharged the committees.

Then followed the adoption of the following resolution, which was signed by fifty-one persons, during a short recess.

Resolved, that it is the sense of this meeting that the welfare of the New Church in Chicago requires that there be now established in the heart of the city a central place of service and worship.

A committee of twelve, known as the "provisional committee," namely, James Kingon, chairman, John F. Curtis, secretary, and Messrs. Sargent, Charles H. Cutler, Woodyatt, Bonney, Barry, Sears, Putnam, Daniel, H. Burnham, Brown, and William B. Richards, was appointed to report to a future meeting, means by which the object of the resolution could be carried into effect, and adjournment for one week then occurred.

In a meeting of the committee of twelve, held January 23rd, the following sub-committees were appointed: Ways and means, Messrs. Cutler, Richards, Barry, and Curtis; on minister, Messrs. Putnam, Bonney, and Cutler; on place for worship, Messrs. Kingon, Brown, Sears, Woodyatt, and Putnam.

These committees reported to a general meeting held January 25th, which resulted in Hershey hall on Madison street, facing south, between State and Dearborn streets, being engaged for a place of worship at fifteen dollars per Sunday, meaning one day service.

To obtain money it was decided to try to sell five hundred sittings at ten dollars each, and others at five dollars each, the impression prevailing that a good many persons would buy several sittings—in many cases more than they would need for their own and the use of their families.

A resolution was adopted against employing a minister until three hundred sittings at ten dollars each had been sold.

The committee on minister was instructed to correspond with the Rev. Lewis P. Mercer, of Detroit, and invite him to preach on trial, and to pursue inquiry with reference to other ministers.

A temporary basis of union was adopted, in which the first declaration was: "We accept the system of theology contained in Swedenborg's work entitled, 'True Christian Religion,'" and another was: "We desire to cultivate the most fraternal relations with all Christian people." The name then adopted was "The Central New Church Society of Chicago."

A vote of thanks to Alvin Hurlbut, Esq., proprietor of the Sherman house, was adopted in acknowledgment of his courtesy in furnishing a place for meetings.

At the next meeting, held January 31st, Messrs. Sargent and Cutler were appointed a committee to visit Detroit and confer with Mr. Mercer at the expense of the Society. There is not any report of the action of this committee and it is concluded that the gentlemen did not go to Detroit.

February the 14th the provisional committee met in the Sherman house, there being present Messrs. Kingon, Curtis, Putnam, Sears, Barry, Bonney, Woodyatt, Cutler, Brown, Sargent, Burnham, and Richards, the full committee.

The evening was spent in consultation with the Rev. Lewis P. Mercer, the result being a unanimously adopted resolution to invite him to become the pastor of the Society, at a salary of not less than three thousand dollars per year, subject to approval of the Society.

Mr. William L. Brown was elected treasurer, and instructed to tender Mr. Mercer fifty dollars for his expenses and service on this occasion.

Friday evening, February 16th, Mr. Mercer delivered a lecture in Hershey hall, which was noticed by the *Chicago Times* of the 18th, with an article of considerable length, commencing as follows:

THE LETTER AND THE SPIRIT.

The Rev. Lewis P. Mercer of Detroit, who has been called to the pastorate of the Central New Church, the New Swedenborgian organization in this city, lectured before a large audience in Hershey hall on Friday evening, on the Bible.

The lecture set forth the speaker's ideas regarding the true character of the Scriptures and in what their real meaning inhered. The lecturer began by characterizing man's thoughts as changeable, but God's words as enduring. We begin with fallacies, and all our advancement consists in rising out of fallacies into the pure atmosphere of truth.

And so the newspaper article goes on.

February 19th the Society, by unanimous vote, confirmed the call to Mr. Mercer. His letter of acceptance is as follows:

Detroit, March 12, 1877.

Messrs. James Kingon, President, and John F. Curtis, Secretary.

Dear Brethren:—Your official communication of the call to the pastorate of the Central Society of the New Church was duly received, and the call is hereby accepted on the conditions named in your communication.

May the Good Shepherd of the Church guide and bless us in our new relations and fill us with wisdom and strength to perform such good and useful works as He would have us do.

I will be with you the first week in April next and ready to open services on Sunday the 8th.

Fraternally and faithfully yours,

[Signed]

L. P. MERCER.

March 21st a meeting of the Society was held, as usual, in the Sherman house. The chairman, Mr. Kingon, being absent in Europe, where he had been hurriedly called by business, Mr. Bonney was called to the chair. The business was to make a permanent organization.

By rising and unanimous vote the name "Union Swedenborgian Church" was adopted.

By rising and unanimous vote the following twelve trustees were elected: James Kingon, Charles H. Cutler, John F. Curtis, Joseph Sears, Charles C. Bonney, Ezekiel H. Sargent, Dr. William H. Woodyatt, William L. Brown, Henry H. Babcock, Joseph R. Putnam, William H. Burnett, and Oswald Lockett.

Rev. Lewis P. Mercer was elected pastor, James Kingon president, Charles H. Cutler, vice-president, John F. Curtis, secretary, Joseph Sears, treasurer, and Frederick W. Root, organist and musical director.

The vice-president took the chair, and in appropriate remarks acknowledged the compliment of the Society and later announced committees as follows:

On minister and public worship; Sunday-schools and missions; publications; library, reading-room, and hall for worship; social meetings and entertainments; finance; and ushers.

The following constitution and basis of union was adopted:

THE CONSTITUTION AND BASIS OF UNION OF THE UNION
SWEDENBORGIAN CHURCH.

First: We believe in the Holy Church of the New Jerusalem as set forth in the writings of Emanuel Swedenborg.

Second: We agree that the government of this Society shall be congregational in its character.

Third: We desire to cultivate friendly relations with all Christian people.

Fourth: We agree that all religion has relation to life, and that the life of religion is to do good.

AFFIDAVIT FOR INCORPORATION.

STATE OF ILLINOIS, }
COUNTY OF COOK. } ss.

I, John F. Curtis, do solemnly swear that at a meeting of the members of the Union Swedenborgian Church held at the Sherman house in the city of Chicago, in the county of Cook and state of Illinois, on the 21st day of March, 1877, for that purpose, namely: James Kingon, William H. Woodyatt, Charles H. Cutler, William L. Brown, John F. Curtis, Henry H. Babcock, Joseph Sears, Joseph R. Putnam, Charles C. Bonney, William H. Burnett, Ezekiel H. Sargent, and Oswald Lockett, were elected trustees according to the rules and usages of such Society, and that said Society adopted as its corporate name "The Union Swedenborgian Church," and that at said meeting the affiant acted as secretary.

[Signed]

JOHN F. CURTIS.

Subscribed and sworn to before me, this 23d day of March, 1877.

[Signed] THOMAS S. FURGURSON,
Notary Public.

As time progressed a ladies' society was organized, and a Sunday-school established with Mr. Joseph R. Putnam as superintendent, succeeded later by Mr. John F. Curtis. A library and book room for the sale of the literature of the Church, in rooms over the hall of worship supplied by Mr. James Kingon, was opened, with Mr. George Barry as librarian.

In those rooms, for which a vote of thanks was given Mr. Kingon, the board of trustees generally held its meetings.

September 7th, Mr. Kingon, having tendered his resignation, which was made necessary by frequent absence from the city, and which was very reluctantly accepted, the vice-president, Mr. Charles H. Cutler, was made president, and Mr. Henry H. Babcock, vice-president."

December 1st, acknowledgment of the receipt of six hundred dollars for use in the library was made. The amount having previously been given to the Second Swedenborgian Society for building purposes was, at this time, by authority of the donor, Mrs. Abigail W. Turner, placed in the hands of trustees for use as above.

A Christmas festival was held in the place of worship Christmas, 1877, in which the Sunday-schools of the New Church hall and Union Park temple were invited to join. There is not anything to show that they participated.

[From the Chicago *Inter-Ocean*.]

UNION SWEDENBORGIAN CHURCH.

At a special congregational meeting of this Church, held at the close of the morning service in Hershey hall, Sunday morning, Oct. 14, 1877, the pastor made the following address:

I have looked forward to this season as marking the termination of six months' honest work.

Beginning with an entirely new organization many things were in supposition. The whole scheme was in some sense new—the establishment of worship in a central place, with the avowed missionary intent of simple popular presentation of the doctrines of the New Church, as announced by Swedenborg. According to the declarations then made, it is our belief that these doctrines are true and are provided in the infinite mercy of the Lord, to meet the needs and direct the life of this new age; that if more widely and familiarly presented, they would meet with glad acceptance on the part of many who are now in ignorance of them; and that it is our duty, we believing them to be true, to provide for instruction in these doctrines, and for worship according to them, under such circumstances as will carry their comfort and help to the largest number.

It was felt, and it is still believed by us, that the extent of our apostolic commission is to preach these truths, as we have received them, to the world, directing our appeal

in the name of the Lord to the "living things" in the souls of men. It was, therefore, clearly understood that, while we believe in the Holy Church of "The New Jerusalem," as set forth in the writings of Emanuel Swedenborg, it is no part of the object of this Society to define, personally, who are members of it, but to hold up its principles and the loveliness of the life into which they will lead all who yield obedience to them. We are organized accordingly, on no elaborate doctrinal definitions, but on the broad basis of the acknowledgment of the Lord, and a life of obedience to the commandments of His Word. These are two witnesses which testify before His throne day and night forever. It seemed, therefore, good to us to make these two universals of faith the sole platform of our fellowship, while we should provide for their development in accordance with the doctrines of the New Church, leaving all minds to confess what they may, in a state of freedom, be able to see and understand.

Such is the platform on which you organized six months ago, and upon which I accepted this pastorate. We have had an auspicious trial so far, and it becomes daily more evident that the movement was conceived in wisdom, and if we are faithful, has a future of earnest, joyous, fruitful work. The number of people who have here found a duty and a delight; the unanimity of feeling among us; the numbers we have been able to reach through our public services, and the very general expression of interest in the teachings of our faith,—all these things ought to inspire us with humble confidence and persistent zeal. Thankful for these evidences of success, and accepting our duty, we desire to reaffirm our position and renew our appeal.

There are some questions often asked, which should be answered. Why, it is asked, do you call yourselves Swedenborgians? Not from preference, but simply in accommodation to the popular refusal to know us by any other name. The name serves to call attention to the writings which contain the doctrines of the New Church, and unfold the Holy Scriptures in their spiritual sense, wherein resides their inspiration. But Swedenborg never suggested a new sect; introduced no new form of church polity; never

called upon men to follow him and be Swedenborgians, because followers of him. Nor did he ever, nor do we, ask any to believe the doctrines which he taught, on his or on any other authority than the Word of God, attesting itself to the teachable understanding. And we should be sorry to have it inferred from the name, that we are a candidate simply for a position among the sects of Christendom, as followers of a man, however good and wise. But since, as we believe, it has pleased God to call and prepare Swedenborg for the holy mission of opening the hidden depths of sacred Scripture, and teaching, in order, its rational truths, we do not hesitate to keep his name before men in the hope that all may be led to seek in his writings what therein is from the Lord.

What do you mean, it is again asked, by the New Church? We mean a new state of faith and charity—through a new divine dispensation of truth and spiritual freedom; and so far as these prevail, a new life in the visible, external organization of the Church among men. "It is the Lord's doing, and it is marvelous in our eyes;" but we believe that He is spiritually fulfilling the prophecies of His Word concerning His second and glorious appearing to the hearts and minds of men, and that He will plant His New Jerusalem upon the earth. We do not dare to call ourselves the New Church in any other sense than that we believe in it, confess its doctrines, pray for it to be built up within us, and for the divine grace to cooperate in its dispensation among men. Societarian organizations may serve the Church, but they cannot limit it. All in our churches who look to the Lord and seek to be led by Him are under the dispensation of prophecy, of which it is said, "Behold! I make all things new." It is precisely in illustration of this belief that we point to the changes in the churches by which a new, lovelier, and truer spirit is taking the place of the old sectarianism, and more rational and becoming views of truth, the place of the old formulated doctrines. Nor do we conceive it impossible that the Lord should renew His Church with those who will suffer themselves to be receptive of His influences, consistently with wide diversity of individual opinion concerning the particulars of faith,

modes of worship, or methods of propagandism. On the contrary, we believe this to be the order of the Divine government—"harmony in variety." And while we would faithfully present the truth, as we have been able to receive it, and direct men to the fountain whose streams have refreshed us, we do not forget the warning: "Think not wine the sweeter because drawn or served by thee."

In a word, the New Church consists of those who confess and acknowledge from the heart that the Lord is the God of heaven and earth, and that His humanity is divine, and who are conjoined with Him by a life according to the precepts of the Decalogue; and we do not suppose that these are confined to any denominations, large or small, old or new. But to raise distinctly this standard before the eyes of all denominations, so far as our influence may reach, and to claim brotherhood with all who confess it, is the object of this Society; and so long as we are able to teach and confirm, to illustrate and justify this faith, we have a reason for existence.

Another question may here be anticipated and answered: If these universal truths are the platform of the New Church, and the broad basis of your fellowship, why do you teach and insist upon the particular doctrines of Swedenborg, concerning the internal sense of Scripture, the glorification of the Lord, and the regeneration of man? Because we believe they are not the doctrines of Swedenborg or the elaborations of his own mind, but the genuine truths of the Holy Word; that while they are all contained and included in the universal faith above recited, the distinct knowledge and perception of them will illustrate and confirm it; and that they so cohere and confirm each other as to be able to dissipate the honest doubts of those who fail to find an answer elsewhere to the assaults of skepticism. For this end we believe they were given, and are adequate to bring those who are asking for light to the fountain of light and the source of life. Men lived and performed their work before there was any science of nature, but no one will say, therefore, that science has not greatly enlarged our life and improved our work. So, while men may serve God and love one

another without any very particular or minutely accurate spiritual doctrine, it can hardly be doubted that a clear and rational faith, grounded in a genuine truth, seen and understood, would greatly enlarge the mind and heart.

While for those whose hearts fail and whose faith totters before the questions of modern speculation, a science of Divine revelation, reconciling the apparent contradictions of Scripture, and demonstrating the incarnation of the Lord, and the glorification of His humanity, and the meaning of His miracles, to the rational mind, is a necessity.

1878.

By the annual meeting of the Society, held March 18, 1878, Mr. Henry H. Babcock was elected president, Joseph Sears, vice-president, Joseph R. Putnam, secretary, and John F. Curtis, treasurer.

In September, Mr. Mercer accepted the invitation of the officers of the Chicago Society to conduct service in New Church hall on Wednesday evenings, and in Union Park temple on Thursday evenings. He delivered an extended course of lectures.

October 1st the pastor presented a list of names of members of the Society, numbering ninety-nine. In the same meeting it was decided that the Society should join the Illinois Association, and this was confirmed by the Society in a meeting held after service October 6th, arrangement being made for the appointment of delegates.

1879.

In the meeting of the board of trustees Jan. 13, 1879, announcement was made that Mrs. Turner had placed in the hands of Messrs. Sargent and Sears four hundred dollars to be used for such purposes of the Church as they might deem best. It was decided to use it to defray the expense of Sunday evening lectures.



HON. CHARLES CARROLL BONNEY.

THE
HAY CREW
LIBRARY

The annual meeting of the Church, 1879, was held March 17th, in the evening, in the library room, there being fifty present. The principal subjects acted on were the reemployment of Mr. Mercer and making him the settled pastor of the Church, and the election of trustees and officers for the year.

In the meeting of the board of trustees held October 26th, it was announced that the membership of the Society was one hundred and forty-four, and that the Society was entitled to one third of that number of delegates to the Illinois Association; consequently arrangements were made for the appointment of that number of delegates and alternates, the latter being women. This action was confirmed by a meeting of the Society held at the home of the pastor, 444 West Randolph street, October 29th.

Quarterly meetings of the Society had been commenced in, and continued during the year.

It being reported to the trustees at their meeting, November 4th, that a deficit of four hundred dollars existed in the expense money, it was guaranteed by two of the board members.

1880.

Feb. 3, 1880, a vote of thanks was extended to Mr. Frederick W. Root, organist and musical director, "for his very faithful, efficient, and generous service to the Society for nearly three years."

The same meeting placed the following on record:

Dr. William H. Woodyatt departed this life at his late residence, 423 Fulton street, Chicago, Saturday, Jan. 31, 1880. He was one of the founders of the Union Swedenborgian Church and had been a member of the board of trustees from the organization of the Church. By his fidelity, zeal, and wisdom in that relation he had endeared himself to the whole congregation and especially to his

associates in the management of its affairs. By his skill and ability in his profession he had achieved a reputation as an oculist and aurist that seemed to assure him a speedy and abundant reward of fortune, fame, and gratitude. By his courtesy, kindness, and eminent conversational powers he had won the enduring esteem of a very large number of acquaintances and friends. By his wide and thorough scholarship in all the departments of intellectual culture, he had attained an enviable position among the members of literary, philosophical, and other societies with which he was connected. By his purity and nobleness of personal character he had gained the warm regard of those who knew him well.

For these reasons his pastor and fellow trustees unite in declaring their deep sense of the loss they have sustained in his removal from their midst, and of the value of the character he had established by a life in accordance with the Divine Commandments. And they direct their secretary to enter their memorial in the records of the Church and to transmit to Mrs. Woodyatt a copy thereof, with assurances of their sincere sympathy and regard.

A resolution was adopted thanking, in very affectionate terms, the Union Park Congregational Church for the use of the church on the occasion of the funeral of Doctor Woodyatt, and referring to the many kindnesses which the New Jerusalem Church in Chicago had received at the hands of that church society. A desire was expressed to pay all the expense incurred on the occasion named. To this the following reply was received:

Chicago, Feb. 16, 1880.

To the Board of Trustees of the Union Swedenborgian Church.

Gentlemen:—Your very kind letter and resolution were laid before the board of trustees of the Union Park Congregational Church Saturday evening. The board desires to express sympathy with you in the loss of the late Doctor Woodyatt, one who had endeared himself to many in our church as well as in the whole city, and whose loss

you must deeply feel. The board also wishes to say that it was a pleasure to be able to render a little service in the last sad rites, and that there will not be any expense to you.

[Signed] JOHN WARDEN, President.
C. H. CROSSETTE, Secretary.

Nov. 2, 1880, the board of trustees made record as follows:

The board of trustees of this Society has received with mingled joy and sorrow the intelligence that Mr. James Kingon, one of the founders of the Society, has recently been called to his eternal home in the spiritual world; with joy that his earthly labors, trials, and sufferings are forever ended and that he has entered upon the reward of a well-spent life; and with sorrow that his family and friends are deprived of the counsel, comfort, and assistance he was so ready and glad to give them all.

He was foremost in the organization of the Union Swedenborgian Church, and will ever be held in grateful and appreciative remembrance by all its officers and members.

1881.

Feb. 25, 1881, Mr. Mercer read a letter from the Rev. Chauncey Giles, president of the General Convention, asking for an expression on the subject of the Convention holding its annual meeting for the year in Chicago. The board of trustees advised Mr. Mercer to answer the letter to the effect that, in its judgment, the meeting in Chicago had better be postponed a year.

Central New Church library and reading-rooms having been established by the Chicago Society, in the Marine Bank building, Lake and La Salle streets, Mr. Mercer advised that the library be sent there and loaned to the committee in charge. This was approved by the board and it was done.

The last annual meeting of the Union Swedenborgian

Church was held in the New Church library and reading-rooms, Marine Bank building, April 4, 1881. The business of importance transacted was the election of trustees and hearing the report of the treasurer. The total receipts for the year were \$3,877.30; the expenses amounted to \$3,784.40, leaving a balance of \$92.90.

To the meeting of the board of trustees held September 7th, Mr. Mercer reported that pursuant to resolution of the last meeting, he had seen sixty-eight members of the Society, all of whom consented to the proposed union with the Chicago Society.

A resolution was then adopted to the effect that Mr. Mercer was to present the names of the communicants of the Union Swedenborgian Church for membership in The Chicago Society of the New Jerusalem, and confer with the representatives thereof in arranging for the reception of such communicants to membership in that Society. Mr. Babcock was constituted a committee to do whatever might be necessary to consummate the union of the two Societies.

To the following meeting, held November 1st, Mr. Mercer reported that he had submitted the names of seventy-eight members of the Society, as above, all of which had been accepted for membership, and Sunday, the 6th instant, had been appointed for their reception into the Chicago Society. He also reported that the Chicago Society had invited the board of the Union Swedenborgian Church to assume charge of the service for the united Societies. The invitation was accepted and the service was so managed until the following annual meeting of the Chicago Society and the assumption of the duty by the executive committee then elected.

November 8th, on assembling, notice was given the board of the death of the president of the Society, Mr.

Henry H. Babcock, which occurred at his residence the evening before. The board voted to attend the funeral in a body, arranged for an appropriate floral offering, directed Mr. Mercer to arrange for suitable memorial service and requested of the family the privilege of being allowed to defray the expense of the funeral.

December 6th, in the office of Thomas & Putnam, Portland building, occurred the last meeting of the board of trustees of the Union Swedenborgian Church. There were present, Rev. Lewis P. Mercer, Messrs. Charles C. Bonney, William L. Brown, Charles H. Cutler, Edward H. Pratt, Joseph R. Putnam, Joseph Sears, and Rudolph Williams.

It was decided to close the accounts of the Society with the last day of the year, when its existence would cease.

Nothing but words of praise can be said of this movement; its life of nearly five years is distinguished by physical success rarely, if ever, equaled in the New Church.

Originating from the call of one entirely new to the Church in Chicago, which fell at the feet of every member of the Church of whom he had the name, the response was hearty and universal. Representatives of the different factions met on the same plane and organized the Society. Though the expense reached nearly four thousand dollars per year, it supported itself and adjuncts, the library and book room, Sunday-school, charitable work, social and other affairs, and steadily grew.

Changes that were taking place in the Church in Chicago and other places, forced by conditions which were quite universal in the mind of the generation, the Lord finally allowed to take permanent form, so that when the parent Society had completed its new temple on Van Buren street sufficiently far for occupation, they who had been the wayward children returned, and ruled the home.

And so the New Church people in Chicago, excepting the German Society, all became united in the beautiful temple on Van Buren street, where now stands Steinway hall. The unhappy condition, occasioned to a great extent by the fire of ten years before, had passed away and, under a pastor universally loved, the large congregation worshipped, and entered upon a new era of usefulness. The Mercer era commenced, in fact.

At this time the fog of materialism which had been settling down over the world for a number of years was taking form in expressions like, "We want less doctrine in our preaching; we want more life preached in our Church." The search for truth so universal at one time seemed to have passed on. The Lord granted the desire of the advocates of less doctrine to the extent of allowing them very prominent part in the affairs of the Church, but he did not and has not changed the preaching. Mr. Mercer preached the Divine Humanity; the internal sense of the Divinely inspired Word; the Holy Church of the New Jerusalem, giving as his authority the inspired writings of Emanuel Swedenborg, just as strongly as did his predecessors, and so did his coadjutors, and so do, at this time, their successors. The declaration of the kind of preaching proposed is emphatically set forth by Mr. Mercer in an address to the Union Swedenborgian Church, Oct. 14, 1877, which is given on page 240, and to which the reader's careful perusal is invited. So will New Church preachers always preach; failing in this they will not remain long as such. The Great Head of the Church of the New Jerusalem will always require of His priests employed in it that they preach the dispensation prepared for and intended to be advanced by it.

Final details of the consolidation will be found in the history of the Chicago Society, as continued on page 291.



REV. LEWIS PYLE MERCER.

✓ THE
JOHN CRERAF
1911

LEWIS PYLE MERCER.

Kennett Square, Chester county, Penn., made famous by being near the historic Brandywine, and near the field of battle of that name, as also by being the birthplace and early home of one of America's prolific writers, Bayard Taylor, is where the Rev. Lewis Pyle Mercer was born, June 29, 1847. His parents and ancestors on both the father's and mother's side were intelligent and respectable Quaker farmers.

Mr. Mercer's preparatory education was obtained at the Chester County Normal school and at Taylor's Scientific and Classical academy, Wilmington, Del., becoming a pupil-teacher in the latter in 1864.

In 1865 the Rev. Abiel Silver was pastor of the church in Wilmington, and Mr. Mercer was living with a brother who was a practicing physician in that city. He had never heard of the New Church, but the subject of theology had been much discussed in his Quaker home, to the disparagement of all the leading orthodox doctrines, and his mind was active in regard to religious subjects. Noticing his brother greatly absorbed in a thin octavo volume, he asked in regard to it and learned that it was Swedenborg's "Divine Love and Wisdom." His question, "Who was Swedenborg?" his brother was unable to answer, saying the book had been given him by a Mr. Dawson, who remarked that he had better postpone the discussion of religion until he had learned something about it. The discussion of the teachings of the book led them to turn to the article on Swedenborg in the "American Encyclopedia," where they found a very comprehensive biographical account of Swedenborg and his teachings. Both were

deeply interested, and the next day Mr. Mercer learned on inquiry that there was a church in the city, and as if by accident received in his hand from a distributor on the street a circular announcing a course of Sunday evening lectures by the Rev. Mr. Silver, extending over a number of weeks, the first "A Bird's-eye View of the Doctrines of the New Church," illustrated by the pastor's own experience.

This lecture he determined to hear, and the following evening looked up from a camp-chair in front of the pulpit into the amiable and animated face of the earnest evangelist while he expounded the doctrines of the Trinity, the atonement, charity and faith, the resurrection, and the life after death. Mr. Mercer has often declared that he left the church on that first hearing, fully believing that the fountain from which that teaching was drawn was the authoritative Word of God. Losing no time, he sought out Mr. Silver in his home the following evening, was introduced to his charming family, and taken up to the study and introduced to the series of theological writings with a most graphic descriptive recital of the subjects and scope of teaching. From that time, for a year, he spent three evenings in the week in Mr. Silver's study; went with him to his parlor mid-week meetings; took up Sunday-school work, and on several occasions read service and sermons when Mr. Silver was indisposed. It was assumed from the first that with his ardent interest in the doctrines and his address with men, he must tell the world of this Gospel. Subsequently he carried on his studies with the Rev. William H. Hinkley, who succeeded Mr. Silver in Wilmington, and becoming acquainted with the Rev. Nathan C. Burnham, who was then working out his diagrams on "Discrete Degrees," made visits to his work-room in Philadelphia on Saturdays to converse, make

notes for study, and lay away a store of knowledge, the incomparable value of which he has delighted to acknowledge with growing appreciation as experience has brought them into use.

In 1867 he took a summer course in the Theological school of the General Convention of the New Jerusalem, then located at Waltham, Mass., now at Cambridge.

He married Sarah Taylor Pennock, of one of the oldest and most honorable families of Chester county Quakers, and removed in 1868 to Cleveland, Ohio. Here he engaged in teaching, and in 1870 was licensed by Rev. J. R. Hibbard at the request of the Ohio Association of the New Jerusalem Church, and took charge of the church in Cleveland and the one in East Rockport. He was ordained in 1872 and accepted a call to the pastorate of the New Church in Detroit, Mich., enjoying immediate popularity, which continued unabated until 1877, when he removed to Chicago to become the pastor of the Union Swedenborgian Church.

These were the days when the Chicago papers were publishing sermons, and Mr. Mercer's sermons were published in full from manuscript, in the *Chicago Times* and other papers for three years, bringing him into wide notice and helping to make the New Church widely known, not only in Chicago but through the Northwest. Many of the sermons were republished by the *Messenger* and *New Church Independent*, and also in pamphlet form.

The sermon inaugurating the service of the Union Swedenborgian Church was preached Sunday, April 8, 1877, on "New Truth for a New Age," and published in full in the *Chicago Times*, April 9th. The service used at that time had been prepared by Mr. Mercer and used in Detroit, afterward being printed and put in pamphlet form by the Chicago Society, and yet in use by the parishes of

the Chicago Society, and churches in the Illinois Association.

[From the Chicago *Inter-Ocean*.]

A PEN PICTURE THAT CREATED MUCH AMUSEMENT.

A young man, tall, slender, trimly dressed, with refined and thoughtful face, suggestively scholastic as that of a recluse, dreamily attractive as that of a poet, with bearing that speaks at once of the priest's confident earnestness and the student's diffidence—such at first glance is the Rev. Lewis P. Mercer, the Swedenborgian minister, as he appears at Hershey music hall. Mr. Mercer wears the traditional long black coat buttoned to the chin. His dark hair is long and his face is cleanly shaven. He has, in general look and movement, that indescribable something so noticeable in many young Catholic priests; that consciousness of being dedicated to a holy work, and that keen realization of the responsibilities of his calling that gives a subdued and reverent manner.

Hershey music hall, given up to the midgits and crowds of curious visitors during the week, is on Sunday almost severe in its churchly arrangements. In front of the stage is a simple platform with two desks similar to those in an Episcopal chancel. Around the platform is a neat railing and behind it on the stage is a large vase of flowers. A skilful hand presides at the organ, and near him sits the precentor, whose voice gives such rare expression and forceful animation to the musical service. The service, resembling that of the Episcopal Church in many ways, is touchingly beautiful. In conducting the service, Mr. Mercer has the devotional manner of a religious devotee. His voice is rich, deep, and musical. At times it falls gently down a sliding scale, until the tone itself is the completest realization in expression of reverential awe. It is as though the man saw in a vision what the solemn words suggested, and drew back abashed and awe-stricken. From first to last the devotional exercises are impressive and beautiful, both pastor and people displaying universal earnestness.

Mr. Mercer's sermons are carefully written and abound in expressions that are exceedingly graceful.

The style is smooth and without marked peculiarities. There is no tendency towards epigrammatic terseness, and little inclination to indulge in picturesque illustrations. There is continuity of thought, an artistic grouping of points, and a scholastic precision in the line of argument. The discourses must be studied as a whole, as the line is unbroken from beginning to end. Mr. Mercer makes many of his points impressively effective by the kindly spirit in which he uses his insight into human nature. At the very turn towards an expected climax he puts in a sentence surprising as a prophetic utterance, and shrinking from impassioned utterance rounds his period with exquisite gentleness as to sentiment, and exquisite delicacy as to finish.

As has been shown, Mr. Mercer continued in the pastorate of the Union Swedenborgian Church, with eminent success, until the consolidation with the parent Society, when he was given the ministerial office for the united churches.

In this pastorate he was very successful. While so employed he was made Presiding minister of the Illinois Association of the New Church in 1884, and became General pastor of the Association in 1895. In this position it was his duty to supervise the work of the Church, in the Association, and he gave much time to this general work, while he at the same time continued his Chicago pastorate and had the satisfaction of seeing the Central Church in Chicago develop into four separate parishes, three of them having local pastors, while he retained personal charge of the other.

In a review of his work in Chicago, made in 1900 and published in *The New Church Bulletin*, February, 1901, Mr. Mercer says:

There is a motive to faith, courage, and endeavor too often overlooked, namely,—it is our reasonable service. Alive to present and temporary difficulties, we overlook

permanent progress and blessing. It is our reasonable service to remember what the Lord in His providence has secured to us, and to do cheerfully what belongs to the trend of uses set us by the logic of events. I bring to you the encouragement of the facts.

The Chicago Society, before 1880, had about 175 members, resident and non-resident. In 1900 it had 484 resident members, a gain over deaths and removals of 309 members.

In 1880 there was one minister and one place of worship in Chicago under the auspices of the Association; in 1900 there were three ministers, four parish churches, and one mission. In the Illinois Association, in 1880, there were three ministers and three churches in active work; in 1900 there have been eight ministers constantly active.

The Illinois Association, in 1880, had 347 members; in 1900 it had 898 members, a gain of 551.

Owing to the publishing of my sermons by the Chicago daily papers almost every week for three years, the New Church became widely known and its general teachings better understood in Chicago and in the West than in any other city and section possibly in the world.

In 1884 the Reading Circle work, now grown to such noble proportions, was inaugurated in Chicago and adopted by the Illinois Association, and spread to surrounding Associations.

In 1886 a New Church congress was called by the pastor of the Chicago Society and held in this city, with delegates from all Western churches, and incorporated the Western New Church Union, extended the Reading Circle work, and began publications.

Mr. Mercer refers to the work done for the extension of knowledge of the New Church in the Columbian Exposition, where twenty-five thousand copies of one publication were given away, and of the prominence and worthy place filled in the World's Congress Auxiliary.

He says:

The Sower, the Sunday-school paper used in all the

Sunday-schools of the Convention, was inaugurated in Chicago and has been published here for the past eight years.

The Illinois Association has contributed seven ministers to the Church in twenty-five years.

Continuing, Mr. Mercer says:

These facts are not rehearsed in a spirit of boasting, but in acknowledgment of real uses and substantial gains. Our own diligence and faithfulness have contributed less to history than has the mercy of Divine Providence. But the facts show that the Lord has constantly blessed the Church in Chicago and the Illinois Association; and it is our reasonable service to go forward in faith and courage to the better things that are before us. Much that has been done cannot be recorded in any form of statistics—the many classes of young men and young women who have been in earnest training and educational work; the many courses of lectures, missionary and educational.

There is not any period in the history of the Church in Chicago weighted with as many events of great and lasting importance as are the last two decades of the last century, the Mercer era proper. This sweeping declaration is made with careful consideration for the Scammon era, in which was faithfully and most substantially established the Illinois Association, and in which was loved, incubated, and brought forth, completely organized and consecrated, the Chicago Society, with its twenty-four devoted members, the nucleus of what has followed.

Commencing with the unification of the divided Society, Sunday, Nov. 6, 1881, as noted above, we note the dedication of the Van Buren street temple at a meeting of the Convention the following year; the successful Church Congress, 1886; the organization of the Western New Church Union, same date; and we remember the great importance of the World's Congresses of Religion, auxil-

iary to the Columbian Exposition, 1893, in the organization and carrying on of which Mr. Mercer and other workers in the Church in Chicago were so prominent. (The Church Congress, 1886, Western New Church Union, and Congresses Auxiliary, will be considered separately under their respective dates.)

Following, we see the harmonious, successful, and permanent division into parishes, 1894, which had been under consideration for twenty or more years, and tried in different forms several times without success; and what is better than all, we see the Church scattered among the great community, holding its several services; made up of membership which is marked with much representativeness in personnel, much more universally useful to the general Church as individuals, it seems, than ever before.

Among all whom the Lord used in the many important events, advances, and improvements, that have occurred during the period under consideration, there is none whose service is so centrally conspicuous as is Mr. Mercer's. Receiving through spiritual influx the intimation, he originated and carried along ceaseless effort, effecting much physical growth, which clothed and pressed the New Church on and on in its seemingly slow but sure growth.

Slender and under the medium height in stature, nervous to the extent of endurance, keen, penetrating eyes, with lines of physical and mental activity clearly marking the face, with a mind, during waking hours ever working at lightning speed, Mr. Mercer has always most superbly personated nervous, physical, and mental energy. Embodied in him they go with and emanate from him, and as he lives in and for the Church, thinks only of and works only for the Church, it, physically or spiritually, or both, is ever about him, and passing into and through him its

medium, it reaches our great materialistic world, finding lodgment in the mind of man.

No storm, however terrific, ever stopped him; no blizzard fierce enough, snow deep enough, cold severe enough, or distance great enough to prevent him, by the poor transportation—horse cars—from visiting an outlying mission, where, frequently to as few as ten persons, entirely undisconcerted, he would, in the most happy and satisfied condition of mind, deliver a lecture or sermon which for thought and delivery would satisfy an audience of profound thinkers and critics.

With his passing from this life Mr. Mercer's usefulness in the world will not cease, nor will memory of him quickly die. Those now unborn will read the lovely and useful books of which he is author, some of which have gone through succeeding editions and yet are passing over the sales-counters.

These publications include the following: "The True Character of the Bible," "The New Birth," "Manual of New Church Doctrine," "Swedenborg's Doctrine of Correspondence; a Key to the Intercourse Between the Soul and the Body," "Religion in Childhood, in Home and Kindergarten," "The Multitude of the Heavenly Host," "Notes on the Gospel of Mark; Suggestions of Spiritual Doctrine," "Lux Mundi, and Other Tracts for the Times," "Swedenborg and the New Christian Church," "The New Jerusalem in the World's Religious Congresses," "Review of the World's Religious Congresses of the World's Congress Auxiliary." Of "Swedenborg and the New Church," twenty thousand copies were distributed at the World's Fair, 1893, and copies of "Review of the World's Religious Congresses" have been sent to all parts of the world.

Mr. and Mrs. Mercer have been signally blessed in

their family; their four daughters are all happy wives and mothers; of their two sons, one is husband and father; the younger, and youngest of the family, being unmarried; while the ten grandchildren, all healthy and rollicking, make the number of the three generations to be eighteen, in which there have been no deaths. For the four daughters and two sons there is the highest regard and most sincere friendship by all of the many who knew them.

In his calling or profession, and in success as the world measures success, Mr. Mercer has reached the summit. As minister in the New Church, for twenty years he filled with marked ability the pastorship of one of the strongest Societies in the whole Church. When the restlessness of the restless age suggested a change, repeating the history of twenty years before, when change made place for him, he stepped into a pastorship equally as desirable, and, now, filling the place of bishop, he has ascended the ladder, in doing which he has left many indelible foot-prints.

As to his churchmanship, Mr. Mercer has been subjected to but little criticism. He has been credited with genuineness, and criticism of his positions has been modified by belief in the sincerity of his motives. His inclination towards ritualism, which has been criticized, has been consistently marked by an emphasis of the law of use as the test of judgment as to what should be done. The service established on his coming to Chicago was acceptable to the people and was continued in use because acceptable; and its consistent use spread to the Western churches very generally. The desire for clerical vestments, often expressed, Mr. Mercer discouraged during the lifetime of the older members of the Society, insisting that it was too subordinate a matter to

warrant agitation and disturbance of the states of those to whose wisdom and devotion the Church owed so much, and whose peaceful worship and council meant increased spiritual strength to the Church's present efforts. After their departure to the other world, and when the question was again raised in the Kenwood parish, he naturally lent his influences to its adoption, believing in its propriety and use when intelligently accepted by the worshipers. In all other matters of ritual, Mr. Mercer's record is consistent as to this principle of use, believing in the adoption of a rich, representative worship when intelligently acceptable, and discouraging the introduction of any merely external question leading to debate and division.

In the divisions and controversies in the general bodies of the Church, Mr. Mercer has always held the position of a third party. After the rise of the Academy, he held with those in Convention who stood for the authority of the writings, and contended for a fair recognition of the sincerity and loyalty of its members to what they understood to be the true interpretation of doctrine, while claiming for himself the right to vote on every question according to his convictions. He labored with Mr. Scammon for the recognition of the Presiding ministers of Associations as *ex officio* General pastors, against both the Academy and Eastern delegates, and helped to secure the rule of Convention under which the New York and Illinois Associations have been acting. He opposed the withdrawal of the Academy ministers from the Convention, contending that brethren ought to be able to live and work in harmony, however great their differences as to interpretation of doctrine; and after the division he was instrumental in influencing the Convention to send ambassadors to the Assembly of the General Church, in

the interest of fraternal respect and good will among New Churchmen, though working in independent bodies. This independence of partizan alliances in ecclesiastical conflicts has led to criticism, and perhaps some misjudgment of Mr. Mercer; but it is thoroughly consistent with his contention for the right of private judgment along with charity and respect for those with whom we intellectually differ as to doctrine, or organization and uses.

With all his useful work for the Church, and admitting his charming and lovable personality, Mr. Mercer has not been faultless. With his enthusiastic and sanguine temperament he has always been betrayed into spending more money than he possessed. Unwisely generous, he was always helping somebody; and, confident in his own initiative, he was always undertaking work for the Church and shouldering pecuniary responsibilities which his advisers would have discouraged. His obligations accumulated at times so greatly in excess of any reasonable prospect of income as to cause much criticism, and many of his friends think his usefulness was in this way greatly handicapped, and the numerical increase and progress of the Church hindered. The fact is noted in fairness to history. It is pleasant to add, that when the way was opened for the man to meet his obligations, none of them, so far as we know, was forgotten; and his continuing uses seem more full of promise as the years go on.



VIEW FROM THE VESTIBULE OF HUMBOLDT PARK CHURCH.

THE
CHERAS
LIBRARY

THE CHICAGO SOCIETY—CONTINUED.

The meeting of the executive committee Jan. 6, 1877, granted to Mr. Benson permission to make improvements in the North Clark street chapel, subject to the approval of a supervising sub-committee, and after the money to pay for same shall have been collected.

The annual meeting of the Society, January 15th, in New Church hall, which adjourned to January 29th, same place, adopted as part of its record the following preamble and resolutions, which were signed by thirty-two of the young people of the Society:

Whereas, the Rev. J. R. Hibbard has so kindly and so earnestly taught us, for the past three years, the truth of the Lord, as revealed to the New Church, thus promoting our spiritual and natural welfare, therefore be it

Resolved, that we, as members and junior members of The Chicago Society of the New Jerusalem, do hereby tender him our heartfelt thanks for his labor among us, and,

Resolved, that we hope the pleasant relations now existing between him and us, which is attended with so much profit, may continue with increased benefit to all.

A considerable number of those whose names are attached as signers are among the most earnest and faithful members of the Church at this time.

In his report for 1876, Mr. Hibbard gives a long list of the names of those whom he had baptized in Michigan, Illinois, and Ohio, of confirmations, and marriages; among the latter being some who are now prosperous citizens and grandparents. He says the average attendance at New Church hall was sixty-five, there being one hundred and six at the Easter service; at the Union Park temple

the average being seventy-four; at Easter, one hundred and fifty-six.

He shows that the three Sunday-schools are flourishing, and that there is steady growth in the Church, and concludes with these words, "Faith, love, labor, prayer, patience, and perseverance will assure steady improvement and final success."

From the report of the executive committee these sentences are taken: "The financial troubles that have befallen our community since the great conflagration of 1871 have been keenly felt in our small circle and are still showing their effects. We have reason to be thankful, though the burden that rests upon us is hard to bear during these hard times. The willingness to give towards church uses, as manifested by some persons of small means, is worthy of the highest praise. The desire of the Sunday-school children to contribute towards the maintenance of the school is a good sign."

Speaking of the debt of fifteen thousand dollars which the Society had incurred, and had covered by loans obtained in consideration of the action of the meeting of Jan. 19, 1874, the committee says: "This mistake was made not expecting the great financial trouble, and the friends who had charge should not be blamed for it. * * * What is done is done; it was done for the best of the Church, and we ought not to waste time in finding fault, but struggle on for greater spiritual results.

April 1, 1875, Mr. Hibbard's salary was stopped, as has been noted; he was given house rent and the offerings taken at services, the latter amounting to one hundred and thirty-five dollars per month, for sixteen months, being to the time of the report of the committee. These collections were from the service in New Church hall in the morning and the Union Park temple in the afternoon.

The indebtedness to Mr. Hibbard on account of salary amounted to six hundred and eighty-seven dollars; there was interest due amounting to five hundred and twenty-five dollars, and unpaid taxes were piling up annually.

Money was being raised by subscription, but not enough to meet demands. This was during the universally hard times which followed the financial panic of 1873, lasting five years. It was consequent upon the rapid reduction of the great inflation of values that occurred during the civil war and which collapsed in the early seventies.

The committee says: "Dr. Alvan E. Small, who took charge of the New Church bookstore in August, 1873, which was then at 281 Cottage Grove avenue, in August, 1875, declined to continue in charge, and the executive committee ordered the books to be taken to New Church hall and placed under the charge of Mr. Hibbard. The maintenance of a bookstore has proved an expensive enterprise to the Society." (See note, page 226.)

In a very carefully prepared report of the Sunday-school at New Church hall, the superintendent, Mrs. J. R. Hibbard, gives the number of enrolled pupils to be fifty-two, and the average attendance thirty.

The report of the Union Park Sunday-school shows an enrollment of one hundred and thirty-three, and an average attendance of eighty-one.

The report of the mission Sunday-school, North Clark street, by Mr. Olaf Benson, superintendent, shows that the money and material necessary for the improvement of the chapel were being obtained, and the improvements being made. The average attendance of pupils was seventy-five.

Each of the Sunday-schools had a suitable library.

The attitude of the Society towards the movement which resulted in establishing the Union Swedenborgian Church is set forth in the following preamble and resolutions, taken from the record of the annual meeting of 1877. There were thirty-eight members present, which shows that the meeting was fairly representative, among the number being several who, within a very short time, became active in the Sherman house meetings, and members of the Union Swedenborgian Church.

Preamble and resolutions offered by Mr. J. Young Scammon at the meeting of the Society held Jan. 15, 1877, and the report of the committee to which they were referred, made Jan. 29, 1877, being the date of the adjourned meeting:

REPORT.

Mr. Loring stated that he had received from Mr. Scammon, who was sick, a letter containing some extracts from the *Arcana Cælestia*, which he wished to have incorporated in the preamble, and as the New Church friends who had held meetings at the Sherman house had decided to form a Society, he desired to report back the preamble and resolutions, in their complete form, without comment.

PREAMBLE AND RESOLUTIONS.

Whereas, this Society was organized, and has been maintained for more than thirty-three years as a Society composed only of members of the New Church, who believe that it is a new and distinct dispensation of Divine truth, and that its own peace and harmony and that of its members are best promoted by including in its membership only those who entertain like convictions, without any desire on the part of its members to interfere in any way with the freedom or rational convictions of any other persons, or in any way to criticize their action.

And whereas, it has been represented to different members of this Society that misapprehensions have existed as to the views of the members of this Society, and their

disposition to associate with others, it has been thought proper to show from the records, in an authoritative manner, that we entertain the kindest feelings towards all persons who are seeking to shun their evils, as sins against God, and lead a life of usefulness, and especially towards all such persons as sympathize with us in an acknowledgment of the Divine Humanity of the Lord and the new dispensation of Divine truth, and desire to associate with them in church relations so far as such association can be promoted of true spiritual use and growth.

To avoid all misapprehension, we desire to state that we have never taken any action tending towards a separation of the members of the New Church, but have always sought in charity and kindness to overlook apparent causes of offense, and we have desired to imitate in our conduct the example of the angels who, we are informed, "Those who are principled in faith grounded in charity observe what is good in others, and if they see anything evil and false, they excuse it, and as far as they are able, endeavor to amend it. Where there is no charity there is self-love, consequently hatred towards all who do not favor themselves; and hence it is, that such persons do not see anything in their neighbor but his evils, and if they do see anything good, they either regard it as nothing or construe it into something evil. With such, also, there dwells a continual contempt of others, or a continual derision of others, together with a disposition to publish their errors whenever occasion offers."

"With those who are in charity it is altogether otherwise, and hereby these two kinds of persons are distinguished, especially when they come into the other life. Then, with those who are in no charity, a spirit of hatred appears in all they do; they wish to examine every one, yea, to judge every one, and desire nothing more earnestly than to discover what is evil, continually proposing in their minds to condemn, to punish, and to torment. But they who are in charity hardly see another's evil, but observe all that is good and true in him, and what is evil and false they strive to construe into good. Such are all the angels, and this they have from the Lord, who bends

all evil to good." (A. C. 1079-90.) That with this view we have endeavored to treat such of our former members as found it expedient to separate from us and form a separate Society, with the same kindness and charity which we desire extended to us, and as an example of the same we recite here the action taken by the executive committee of this Society, when we were first advised of the formation of a Second Society, and subsequently when the pastor had left said Second Society.

Resolved, That the secretary be requested to acknowledge in behalf of the executive committee, the reception of these papers, and to express to the Second Swedenborgian Society through their secretary, the fraternal regard of the members, and desire to welcome them as a sister society in true Christian fellowship into the Lord's New Church. (See page 219).

Resolved, That the secretary request of the secretary of the Second Society, the names of those who have joined it or become members from The Chicago Society of the New Jerusalem.

Nov. 14, 1874, it was voted unanimously that the secretary be instructed to invite the Second Swedenborgian Society to unite with us in public worship and send their children to our Sabbath-school while they had not completed their arrangements for a new pastor.

We further desire to state, that in our opinion the time is not far distant when there will be at least four separate English-speaking congregations of the New Church in Chicago and vicinity; one in the West division; one in the South division; one in the North division, and one in Hyde Park; and the action of the Society and its executive committee has kept this fact constantly in view, and endeavored fairly, justly, and equitably to provide for the Church in each division. While so doing we have thought it was best to keep the Society a unit as much as possible, at the same time providing for the formation of separate societies or congregations when needed or desired, but with neither desire nor intention to retain any portion of the Church in our Society any longer than the members freely and voluntarily desired to belong to it. With this view the following action was taken by the executive committee and made a matter of record.

Resolved, that in connection with the subject the executive committee express the opinion that we should regard as probable and desirable that distinct societies should exist on each side of the river, so soon as there should be the necessary members and pecuniary strength to sustain two or more societies. And in the meantime it is desirable that all matters connected with public worship and the care of the property in the respective east and west sides of the river, should be attended to by the members of the Society residing on such sides respectively, either through their congregations or in such other manner as they may find best. Such action to be reported to the executive committee for approval until other provision shall be made.

And whereas, it has been communicated to us that movements have taken place with a view to unite in common action all of the receivers of the doctrines of the New Church in Chicago, or to take such action as will best promote the interests of the Church in this city, it has seemed good to us, in order to give time for friendly intercourse and more intimate acquaintance, and better understanding of the views and feelings of New Church friends in this city, to postpone our annual meeting a reasonable time, so that its action shall in no wise prejudice any future action, and to provide for such friendly reunions as were interrupted on the south side of the river by the great fire of October, 1871, therefore,

Resolved, 1, That the annual meeting stand adjourned for six months from this date.

Resolved, 2, That monthly social meetings be held at the New Church hall on Eighteenth street on the —— Monday of each month for the purpose of considering matters of interest to the Society, to which all persons who have ever been members of the Society or sympathize in its ends and uses, are invited. And that such meetings be placed in charge of the church committee, or such other committee as may be designated or appointed by the executive committee.

The attitude of the executive committee seems to have been that of mild indifference. We quote from the record of the meeting of February 3rd:

On motion of Mr. Officer it was voted that the communications received from Mr. George F. Root, together with other papers that have been received from our New Church friends, who have been holding meetings in the Sherman house, be referred to the secretary, Mr. Carl F. W. Junge, with instructions to answer the same.

THE RESIGNATION OF J. R. HIBBARD, D. D.

The following communication was received by the committee July 14, 1877, the resignation therein offered being accepted:

Dear Brethren:—It has already become known to most or all of you that at the late meeting of the General Convention, held in Cincinnati, measures were adopted with great unanimity desiring me to devote all my time for a year to come, to the duties of my office as General superintendent of the work of Church extension, if I could be relieved from my special work as pastor of the Chicago Society.

After maturely considering the subject it appears to me that the call is one of Divine Providence, and that I ought to accept it as such. I therefore tender to you and to the Chicago Society, which you represent, my resignation of the office of pastor of the Society, to take effect the first of December next, or at such subsequent time as you may elect, and request that I may be relieved from pastoral duties after the first Sunday in the approaching August.

Upon that day I shall probably take occasion to express to the Society and congregation connected with it, at greater length than would be proper in this communication, those feelings of spiritual love and esteem which have been the growth of a ministerial and pastoral relation from the organization of the Society thirty-four years ago.

Praying for the Divine blessing upon each of you, and upon every member of the Society, I remain, in all friendship and devotion to the Church, your brother and servant in the New Jerusalem. [Signed] J. R. HIBBARD.

Chicago, July 4, 1877.

The following preamble and statement were adopted by the same meeting, on motion of Mr. Officer, unanimously:

Whereas, our esteemed and worthy pastor, John Randolph Hibbard, D. D., has been appointed by the General Convention of the New Jerusalem, in the United States of America, superintendent of missions, and has accepted this appointment and tendered his resignation as pastor of The Chicago Society of the New Jerusalem, with a request that he be released from his duties as such pastor after Aug. 5, 1877, to which request the executive committee, on behalf of the Society, has acceded and accepted the said resignation, to take effect on the first day of December, 1877, the end of the current year.

In view of the Providential termination of the pastoral relations of Dr. Hibbard with this Society, the executive committee deems it proper to make the following statement:

1. Mr. Hibbard was invited by the oldest and first member of this Society to visit this state in the fall of the year 1843, and attend the meeting of the Illinois Association, with a view of becoming the minister of the New Church in Illinois and vicinity, if, on acquaintance, such an arrangement should be desired by both parties.

2. The result was that Mr. Hibbard came to Illinois, making his home with our New Church brethren at Canton, Fulton county, and vicinity, in the fall of 1843, and became the minister of the Association. Subsequently he became pastor of the Chicago Society, remaining superintendent of the Association, and through his zeal, devotion, and labors, what there is of the Church in this state has been mainly built up, and its interests protected.

3. During all this time the Church has been in great harmony in this state, and there have been no dissensions in the meetings of the Association or its operations.

4. That in the year 1849 the Chicago Society invited Mr. Hibbard to become its pastor so long as should be agreeable to both parties, or until there should be a Providential indication that such relation should be terminated. He has served us in this capacity for more than twenty-

eight years with great acceptability and success, while at the same time he has so far as he could consistently with his duties to the Society, performed missionary work and looked after the interests of the Church in the whole country, especially those in the West.

5. That in our opinion it is due to his watchful care, guardianship, and sound teaching, that the Chicago Society and the Church in Illinois have been especially protected from those deleterious spiritualistic and disorderly influences, which have produced so much injury and desolation in various other places and Societies.

6. That during all this time he has been willing to live with and share the good or ill fortunes of his brethren, while he has shown an untiring zeal and devotion to his duties as a minister of the Church, and to both the spiritual and temporal well-being of his brethren.

7. That such services had so endeared him to the Society that when, in 1871, by reason of ill health, he felt obliged to ask for leave of absence that he might travel to the old world in hope of restoration, the Society being unwilling to separate from him, granted to him such leave and such aid as we could tender him; and when we were desolate and scattered by the great fire of Oct. 9, 1871, we looked to his return with hope and encouragement, expecting that his relations as pastor to the Society would remain so long as he should be able to perform such duties.

8. In consequence of the great hopes and trials through which the members of the Society have passed since the woeful disaster of 1871, we have been unable to give him such support as he is justly entitled to, and although he and his accomplished, devoted wife have been willing to serve us for such compensation as we could give, and have labored earnestly and efficiently in the congregations and Sabbath-schools of the Society, we can but regard his appointment by the General Convention as a call to come up higher in the Church's service, and as affording him an enlarged opportunity for the exercise of those abilities which distinguished him as our pastor and as the superintendent of the Illinois Association, and one which we have no right to refuse.

9. We are deeply and warmly attached to our pastor. He has remained with us longer than any other pastor of any church of any denomination in Chicago, and has always been willing to accept such returns for his services as we could make, whether small or otherwise. He has worn well and performed great uses for us. We part from him with affection and regret.

10. We tender to him this testimony of our esteem and affection. We can but regard him as the spiritual father of the Church in Illinois while we recognize the labors and devotion of Mrs. Hibbard, and ask her to accept our most grateful and affectionate acknowledgments for her zeal, labor, and devotion for the Church in Chicago.

11. We have ever endeavored as a Society to get into the stream of the Divine Providence and actually float upon its waters. In yielding to the wishes of the General Convention and the request of Mr. Hibbard we feel that we are guided by that same wise and merciful Providence for Whose care we can never be sufficiently grateful.

12. Finally, we rejoice that for the present, at least, the relations of Dr. and Mrs. Hibbard to the Society as members will remain undisturbed, and that his new duties will not deprive us of frequent visits and official services from him.

In this hour of separation we close our words with the motto of our Society, "Dominus Providebit" (the Lord will provide).

On behalf of the Society,

[Signed]

A. E. SMALL, Chairman.

O. BENSON, Secretary of the Executive Committee.

Mr. Scammon was requested to read Mr. Hibbard's resignation and the preamble and statement as adopted, at Mr. Hibbard's farewell service on the South side and Mr. Junge was appointed to read the same on the West side.

The record of the executive committee meeting of Dec. 15, 1877, makes note of the perfection of a loan with Mr. Martin C. Bissell of Joliet, by which the Society obtained

the use of a sum of money very much needed to pay pressing claims. The amount borrowed is not stated, but in a statement of the financial condition of the Society, dated Jan. 1, 1880, the amount due Mr. Bissell is shown to be seven thousand dollars. The rate of interest on the obligation was ten per cent. per annum.

During 1877 there were twenty-two meetings of the executive committee.

1878.

By the record of the meeting of the committee for Aug. 22, 1878, it is seen that the subject of uniting, which was being discussed by committees representing the Chicago Society, and the Union Swedenborgian Church, had been dropped by mutual agreement, the conclusion prevailing that union was not yet practicable.

That week-day devotional meetings were held on the South and West sides, conducted by Rev. Mr. Mercer, is learned from the same record.

September 25th the committee accepted the proposition of Rev. Orson Lloyd Barler to rent the Eighteenth street parsonage for four hundred and fifty dollars per year to May 1, 1880, and to give him charge of the book room there, it being his intention to engage in missionary work within the immediate vicinity of Chicago.*

1879.

The annual meeting of the Society for 1879 was held January 29th in the New Church hall. Dr. Alvan E. Small presided and Mr. Rollin A. Keyes was secretary. There were nineteen members present.

*NOTE.—Meetings of the executive committee at this time, 1878, and possibly later, were held in Mr. Scammon's office, southeast corner Clark and Lake streets. This was the site of the Saloon building which Mr. Scammon owned and in which was his office more than thirty-five years before,

REPORT OF THE EXECUTIVE COMMITTEE FOR THE YEAR
1878.

It is hardly necessary for us to report the present condition of our Society and the causes which have led thereto, as they are familiar to most of our members. Suffice it to say that our condition is anything but encouraging.

Our scattered membership and the impoverished condition of members, causing a lack of interest and ability to promote the interests of the Society, still prevent us from employing a regular pastor for the Society.

Under these circumstances we could not do otherwise than leave the three congregations in entire freedom to make such provision for Divine worship and religious instruction as their means and inclinations would suggest, being compelled from the necessity of the case to confine our efforts to take care of and save the property.

Our financial outlook is not now so bad as to cause us serious apprehension. Our South side brethren have provided for the payment of the interest on the South side loan, and now there is some prospect that we may be able to sell, this spring, a portion of our real estate adjoining the West side temple, and relieve ourselves of the burden which our West side brethren are unable to carry.

On the North side the only debts obligatory upon the Society are some tax matters which can easily be adjusted when the Society shall have funds at its disposal to settle the same.

The most important question now before the Society is what can be done to cause a revival of spiritual life and growth in the Society. During the past year various plans were suggested, one of which was a proposition to unite with the Union Swedenborgian Church and form one Society out of two. After several conferences between committees from the two Societies the project was dropped as manifestly premature, if at all practicable.

Another plan was to institute a series of week-day devotional meetings for the purpose of promoting a free

interchange of thought on religious matters, and to cultivate feelings of fellowship between the two Societies under charge of the church committee, who invited the Rev. Lewis P. Mercer, pastor of the Union Church, as leader. These meetings, it was hoped, would be productive of much good.

It is premature to judge of the results at present. It has been suggested as a further measure of relief, whether with our depleted membership and means it would not be worth while to try the experiment of uniting our forces upon the West and South sides, and have one morning service either at the Eighteenth street hall or at the West side temple. True, it would involve a great deal of inconvenience and self-sacrifice on the part of those who would have far to go; but it is not a question of comfort and convenience, but of what can be done to save our Society from going to pieces or becoming spiritually dead. In this matter we should be actuated by a due regard for what are our duties to one another and exercise genuine charity, which leads to harmony and union. "In union there is strength," and where there is charity and due self-subordination for the good of others, union is easily effected. The above suggestions are simply presented for consideration, without any recommendation by the executive committee.

In regard to the efforts made to keep the Divine worship on the three sides of the river by the members locally interested, a few words will suffice.

Services were kept up on the South side during the first half of the year, conducted mostly by Dr. Small, chairman of the committee, and occasionally by Mr. Orson L. Barler. Since July no Sunday services have been held in the Eighteenth street hall. On the West side no Sunday worship has been held since last spring. On the North side, Rev. Mr. Pendleton has been working earnestly and zealously to build up a Society, and Divine worship has been held every Sunday, and doctrinal classes during the week. The Sunday-schools are in a fair condition and have been cared for as well as our local means would permit. Three members of our Society—Mr. Chas. L. Shepherd, Dr. Chas. V. Dyer, and Mr. Joseph C. Moss—

have departed this life and gone into the spiritual world during the past year. Several members have left the city and located in other places. No new members have joined the Society during the past year.

All of which is respectfully submitted in behalf of the executive committee.

[Signed]

A. E. SMALL, Chairman.

O. BENSON, Secretary.

By the executive committee, September 8th, a committee consisting of Messrs. Scammon, Small, Officer, Benson, and Henry S. Maynard was appointed after "spirited conversation," which resulted from the "suggestion of Mr. Willet Northup, to invite the Union Swedenborgian Church to unite with our Society, and to endeavor to harmonize the interests of all the church people in the city." The committee was given charge of the subject.

1880.

The annual meeting of the Society for 1880 was held January 19th in New Church hall. As has been the custom in the Society and executive committee since the organization, the meeting was opened by reading from the Word and with prayer, conducted by Rev. Orson L. Barler, who was at this meeting inducted into membership of the Society, by receiving the right hand of fellowship, extended by Doctor Small, chairman of the church committee. There were twenty members present.

The indebtedness was shown to be fifteen thousand two hundred and fifty dollars, as per report of the treasurer.

REPORT OF THE EXECUTIVE COMMITTEE FOR 1879.

Dear Brethren:—Our Society remains in about the same condition, financially and otherwise, that it did a year ago. We have been unable to sell any part of the real estate, and consequently the property at Eighteenth street, and the West side temple still remains encumbered.

Our South side members have been able to make provision for the payment of interest on the Eighteenth street encumbrance, part of the money, however, having been borrowed for the purpose.

On the West side a considerable amount of back interest is due on the loan due Mr. Martin C. Bissell, and the Society is under many obligations to that gentleman for his kind indulgence, as our West side brethren have been unable to provide for the payment of the interest and the executive committee has had no funds at its disposal for the payment of the same.

During the past years the indications of Providence seemed to us to be to "stand still and wait for the salvation of the Lord," being depleted in numbers, poor in purse, broken in spirit, and our spiritual eyes dimmed, we could not take any active part in church work, and have been compelled to remain for the most part inactive.

But we think the time has come when it is proper for us to bestir ourselves and see what can be done in the future. There seems to be signs of a general revival of material prosperity in our midst, and may we not hope that ere long we may discern some gleams of hope and promise in our spiritual horizon?

We cannot shut our eyes to the fact that if we wish our Society to regain new life and vigor, such as it had before the fire of 1871, something must be done to build it up again from the mere skeleton it now is. It needs new blood, new muscles, and new flesh.

Whatever can be done to accomplish this, to make us a healthful, active man in the sight of the Lord, ought to be wished for by all. It has been suggested that if the Eighteenth street property was sold, together with such other property as could be spared, and the proceeds used in building a place of worship in some favorable locality, whether such a course would not tend to bring us together in more effective cooperation in church uses than we are now performing.

In such an event it would be a great pleasure to us to offer all our South side friends, at least, a common place of worship. We urge upon every member of the Society to give this subject their prayerful consideration,

and suggest by word and deed whatever they may deem best that may give new life and vigor to the Society.

The church work for the past year has been left to individual efforts by the respective congregations on the three sides of the river. No regular worship has been held at the Eighteenth street hall, but services have been held there several times by Rev. Dr. Hibbard, and meanwhile most of our members on that side of the river have attended service with our New Church friends at Hershey music hall, Rev. Lewis P. Mercer, pastor.

Rev. Mr. Pendleton has held services in the North side chapel during the entire year, and the services which had been broken off at the West side temple in the summer of 1878, were recommenced in August last and have since been kept up regularly.

In this work Mr. Pendleton is supported entirely by the Sunday offerings and by private subscriptions by our West side and North side brethren.

Our Sunday-schools are in a more healthful condition than they were a year ago, with the exception of that of the North side, where there has lately been a considerable falling off, owing to a lack of teachers. The South side Sunday-school, Mr. Rollin A. Keyes, superintendent, has been organized as a union Sunday-school, where members from our Society and the Union Swedenborgian Church unite with each other in the Sunday-school work. The Sunday-school on the West side continues under the charge of Mr. Orlando Blackman and is in a growing condition.

Our present actual active membership, as near as can be accurately estimated, is one hundred and five. During the past year we have lost none by death that we are aware of. Two members have resigned, viz.: Mr. Sanford E. Loring and Mrs. Mary E. Bostock, and no new members have been admitted to the Society.

[Signed]

A. E. SMALL,

Chairman of the Executive Committee.

At an adjourned meeting of the Society, held at the residence of Mr. Officer, 1211 Michigan ave., Dec. 13, 1880, at seven-thirty in the evening, Mr. Officer, as

chairman of a special committee previously appointed, reported the sale of the property at Eighteenth street and Prairie avenue to Mr. Nathaniel P. Fairbanks, for the sum of sixty-five thousand dollars, cash in hand. Out of this money the indebtedness of the Society was all paid, save the amount which was owed Mr. Bissell, secured by mortgage on the Union Park temple and site.

The abandoning of New Church hall, made necessary by this sale, caused the renting of and preparing of rooms in the Marine Bank building, corner Lake and La Salle streets, for church and book rooms; there such rooms were opened, the books being placed in them. Miss Lydia W. Ragatz was placed in charge.

Mr. Hibbard's itemized bill against the Society, amounting to two hundred and ninety-two dollars, was liquidated with a check which was given him for five hundred dollars.

ORSON L. BARLER.

Having been reared in Illinois, Mr. Barler graduated for the Baptist ministry from Shurtleff college, Upper Alton, Ill., in 1854.

December 27th of that year he married Miss Emeline A. Condon, of St. Louis, and immediately entered upon the pastorate of a Baptist society at Chester, Ill., being about twenty-seven years of age.

His knowledge of Swedenborg began very early in his ministry, and soon, at the hands of friends, he became the possessor of some of the books.

He says: "But at this time I did not read the books, assuming that they contained nothing of interest to me. 'Heaven and Hell' remained on a back shelf in my library unread. My wife was first to see the light, and



DR. GEORGE FREDERICK ROOT.

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called my attention to it in the fall of 1876, and with the same joy, I imagine, that possessed the wise men when they saw the light that led them to the infant Jesus, we rejoiced, and were readily and willingly led to accept the doctrines of the opened Word. Within a year I was preaching the doctrines of the New Church, with a conviction of the truth of what I preached that I had never known in my former ministry."

Mr. Barler's first New Church sermon was preached in 1877, by invitation of Mr. Hibbard, in New Church hall, Prairie avenue and Eighteenth street, Chicago.

For some months following he preached for Mr. Hibbard, during the latter's absence on missionary work. Several years following he served the Church in different places in Illinois and Wisconsin, among them being Henry, Canton, and Jefferson, and frequently in Chicago.

In 1882 he made a tour to solicit funds for the Urbana University. Commencing at Pittsburg, taking in Eastern cities, and returning by Cleveland, he used about six weeks in the tour, and as much more in collecting by correspondence the subscriptions which he had obtained, and in procuring additional ones. He was given for this work ten per cent. of the amount obtained, a total of about six thousand dollars, which was used in constructing an additional building for the University.

In 1885 Mr. Barler was living in Columbus, Ohio, and working for the Church, moving to Beatrice, Neb., in 1887, where his home now is. In his report to the Convention in 1888 he says. "I now expect to remain here, and will content myself with doing what I can in simple modest ways, without remuneration, and will give lectures and sermons as often as ways open."

Commencing with 1890, Mr. Barler was engaged in secular business as traveling salesman, in the business

conducted by his sons in Chicago, covering practically the territory of the United States, during which time he met New Church people, doing some missionary work, and preaching occasionally.

Retiring from business in 1898, he has kept up his study of Swedenborg and never refuses an opportunity to speak or preach New Church doctrine, in which he is, as he says, "More than ever interested."

He is at present writing a weekly article for the *Beatrice Summary*, an illustrated weekly, his title being "Swedenborg Studies," which work has already run through eight months, promising to be permanent.

In all his faithful and efficient work for the Church, he has not been in the employment of any Association or Society; his remuneration being entirely from voluntary offerings.

Annually Mr. and Mrs. Barler spend some time with their two highly esteemed sons and their families who reside in Chicago, where on the 27th of the December just gone, they celebrated their golden wedding, and to-day, Sunday, New Year's Day, 1905, at the ripe age of seventy-seven, in his modest and lovable manner, Mr. Barler preached for the Sheridan Road congregation, his text being "And as ye go, preach, saying, the kingdom of heaven is at hand" (Matt. x: 7).

1881.

The annual meeting for 1881 was held in the church rooms, as above, January 17th. The customary reports were made showing the condition of the Society during the year, which was about as shown by the last previous report, except that there was less property, less debt, and more money.

The statement of Mr. Willet Northup, treasurer,

showed that \$415 had been subscribed for the use of the Society, all of which, save \$15, had been paid on account of interest, leaving a balance in his hands of the last-named amount. The statement of Mr. Alexander Officer, trustee of the fund obtained from the sale of land at Eighteenth street, showed cash on hand, \$54,597.19.

Some money in addition to that reported by Mr. Northup was raised in the North and West sides and used in carrying on the service which Mr. Pendleton regularly conducted during the year in both places.

The three Sunday-schools were conducted during the year.

Mr. Scammon read to the meeting the draft of a general law which it was proposed to have passed by the legislature, under which the Society could divide the property, for the benefit of different Societies, if it should at any time be decided to do so. Nothing further was ever done with it.

There were twenty-nine present.

FINAL DETAILS OF THE CONSOLIDATION.

From the beginning of the conferences as to the union of the two Societies, there was much interest, although the records of both Societies show a conservative disposition. The beginning of the building on Van Buren street shows how far confidence in the wisdom and possibility of such a union had advanced. As it approached completion, almost daily conferences between the Rev. Mr. Mercer and Mr. Scammon, and other members of both Societies, were devoted to maturing an understanding of the most acceptable procedure. The understanding was finally reached that Mr. Mercer should secure the consent of the communicants in the Union Sweden-

borgian Church for him to present their request for membership in the Chicago Society on condition that all should be individually received. Along that line was the following:

Preamble and Resolution adopted by the Meeting, Aug. 8, 1881.

Whereas, owing to the destruction of our principal place of worship and loss of individual fortunes in the fire of 1871, and to various other causes, the original and surviving members of this Society have been scattered and much embarrassed in their society relations and duties, and for want of a central convenient place of worship, there has not been that home feeling and united brotherly effort which characterized this Society previous to the great conflagration, and

Whereas, a new temple more convenient of access by means of increased railroad facilities, and more commodious than the old Adams street temple (yet sufficiently resembling it to recall those old states of sanctity and brotherly feelings which were so much enjoyed and so useful to us, that when we recur to them a well of joy seems to open in our hearts, and a deep feeling of gratitude ascends to heaven in remembrance thereof) is now in process of erection on Van Buren street, and may be ready for occupancy this autumn, it seems to us a fit occasion to call the attention of all our brethren to this fact, and without intending in any way to intermeddle or interfere with any other organization, or to antagonize any party or association, to invite all receivers of the doctrines of the New Church who may find it convenient and useful and orderly for them to do so, to unite with us as members of our Society in this central new temple, therefore,

Resolved, that this Society will welcome gladly into membership all receivers of the doctrines of the New Church, who may sincerely desire to unite with us for the purpose of advancing the uses of the Church and aiding each other and us in the work of regeneration, with-

out regard to any previous organization or any questions which have heretofore or may now agitate the Church or its members, here or elsewhere, believing that where all are in the endeavor to learn the truth for the purpose of applying it to life, there ought to be that considerate kindness and deference to others' views, which will enable brethren to dwell together in unity.

To the meeting of the executive committee of September 12th the following letter was read:

Chicago, Sept. 7, 1881.

Mr. Rollin A. Keyes.

Dear Brother:—I present you herewith the names of several members of the New Church, known to me as such, who are desirous of becoming members of the Chicago Society. After a personal interview with them in this matter, I am authorized to make their desire known to the executive committee, and accordingly present their names to you, with the request that you will in some suitable way bring the matter to the knowledge of your committee.

Hoping that these applications may be acceptable to your Society, and that the future of the Church in Chicago may abound in the fruits of fraternal unity and good will, I am very sincerely yours,

[Signed]

LEWIS P. MERCER,
Minister of the New Church.

Accompanying, and part of the record, is a list of eighty-nine names, among them a number who are active members of the Society at this time, including three members of the present executive committee.

A called meeting of the Society was held in the Union Park temple Sunday, September 25th, at eleven A. M., when, following Divine service conducted by Rev. W. F. Fendleton, seventy-seven of the names offered by Mr. Mercer were presented for membership by Dr. Alvan E. Small, chairman of the executive committee.

In the Sunday-school room of the new Van Buren street temple, which was on the ground floor, Sunday, Nov. 6, 1881, the reunited Chicago Society of the New Jerusalem attended the first service held in that church building, the service being conducted by Rev. Lewis P. Mercer. After the service the right hand of fellowship was given to fifty-four persons, and on following Sundays others were admitted, nearly or quite covering the membership in the Union Swedenborgian Church.

By the meeting of the executive committee November 14th, money due the Society from Rev. Mr. Barler for rent of the Eighteenth street parsonage was remitted. Mr. Barler had been performing missionary service, and the money that he had received was not enough to cover his expenses.

By the same meeting a committee was appointed to finish and improve the chapel on North Clark street, south of, but near, Menominee street, which is the exact location of the North Clark street chapel, at cost not exceeding five hundred dollars.

1882.

The annual meeting of the Society for 1882 was held in the Van Buren street temple Monday evening, January 16th. On motion of Mr. Scammon, Mr. Officer was elected chairman and Mr. Keyes secretary. Rev. Mr. Mercer conducted the devotional service.

Rev. Lewis P. Mercer was unanimously elected pastor of the Society.

The following were elected officers of the Society: Trustees (the order of record indicates the vote from highest to lowest), Joseph Sears, William L. Brown, E. Herbert Sargent, Charles H. Cutler, J. Young Scam-

mon, Joseph R. Putnam; treasurer, Willet Northup; secretary, Rollin A. Keyes; assistant secretary, Olaf Benson; auditor, Henry S. Maynard.

There were forty-six present.

EXTRACTS FROM THE REPORT OF THE EXECUTIVE
COMMITTEE:

The committee has held regular monthly meetings since the annual meeting of January, 1881, each of which has been formally opened by the reading of the Word and prayer. Under the leading of the Divine Providence the members have endeavored to carry out the wishes of the Society by looking after its welfare and in the management of its spiritual and temporal affairs.

The congregations on the north and west sides of the river have been blessed by steady prosperity under the ministry of Rev. W. F. Pendleton, assisted by Rev. Mr. Bostock.* * *

Since the last annual meeting important changes have taken place in the Society. The members on the South side continued their attendance until recently at the services of the Union Swedenborgian Church in Hershey hall, not doubting but that the time was near at hand when the Society would have a more commodious place for worship, Sunday-school, Bible class, and cooperation in other church work. All were anxious to provide a central place of resort for studying the writings of Swedenborg, in order to learn accurately what they teach.

In the meantime, it may be mentioned, that there was apparently on the part of the members of both Societies, an earnest desire for better opportunities to learn understandingly, as well as practically, the full import and meaning of the heavenly doctrines of the New Jerusalem, revealed through Swedenborg, whom the New Church acknowledges to be a man sent of God, and the Divinely commissioned medium of the Lord's second advent.

The earnest desire expressed above eclipsed all sectional differences, an unmistakable fraternal interest was

revived, and with it a longing desire to reorganize with reference to the promotion of more efficient work in the Church. After mutual consultation, and early in November last, the Union Swedenborgian Church decided unanimously to dissolve its organization, that the members thereof might apply for membership in the Chicago Society. This proposition was cordially received by both parties. The names of about eighty persons, male and female, were submitted as applicants to the executive committee, which after due consideration voted to invite them to become members of the Chicago Society, and on the sixth of November last, these persons were most cheerfully welcomed by the right hand of fellowship, into the communion and privileges as members of The Chicago Society of the New Jerusalem.

It will be recalled that a resolution was passed at the annual meeting of 1880, authorizing the trustees of the Society to sell any of the real estate held by the same, as opportunity might offer, for the purpose of liquidating the debts against said property, and for providing a more suitable and desirable place for public worship and other uses of the Society. In accordance with the authority thus given them, the trustees sold the lot on the southeast corner of Eighteenth street and Prairie avenue, and from the proceeds of the sale, after discharging the mortgage and other debts, they provided rooms at the northeast corner of La Salle and Lake streets which they furnished and made accessible at all times for those interested in the New Church. In these rooms there were established a depository of New Church books and tracts for sale and distribution, and a library of New Church works, together with commodious arrangements for the meetings of the executive committee and trustees, as well as for other committees or meetings, held in the interest of the Church.

Immediately after the above-named provision was made, a committee composed of J. Young Scammon, Alexander Officer, and others, was appointed to select a suitable site on which to erect a temple, which, when completed, should be dedicated exclusively for the public

worship of the Lord Jesus Christ, the only God of heaven and earth, and for instruction in the heavenly doctrines of the New Jerusalem, with apartments for training and educating children, young persons, and even adults in these heavenly doctrines and principles revealed in the writings, for the purpose of making them wise unto salvation. The committee selected a lot on the north side of Van Buren street between Wabash and Michigan avenues, on which the temple, so far as completed, now stands.

The building committee composed of J. Young Scammon, Alexander Officer, James M. Hill, Dr. Alvan E. Small, Willet Northup, Henry S. Maynard, and Rollin A. Keyes, was duly appointed with power to act in making necessary contracts for the building of the temple.

What they have already accomplished is partially seen in the completion of the basement so neatly fitted up and furnished with the necessary appointments for public worship and for Sunday-school purposes, as well as for other religious and social entertainments included in the various departments of church work. Two large adjoining rooms have been finished and furnished; the New Church library and depository for the New Church books have been removed from the rooms at the corner of La Salle and Lake streets into these rooms, together with all the furniture and carpets that could be utilized in perfecting the arrangement in them. The old carpet from the New Church hall in Eighteenth street has been utilized in the main room of the basement of the new temple.

From the Union Swedenborgian Church the furnishings of the altar, reading-desk, and other adornings were received. And here it is proper to acknowledge the efficient labor of the ladies in putting the rooms in order.

The hope and expectation are entertained that the Society will soon render encouragement to the building committee to proceed with the work of completing the temple, with all the necessary appointments from the tabernacle or depository for the Word, to the pulpit and

altar, with liberal provisions for pleasant sittings and music.

Public worship was first held in the new temple, in the basement, on the sixth of November last, and the number who have attended Sunday worship since has been nearly sufficient to fill the sittings.

The Sunday-school was organized immediately after worship commenced in the new quarters, and under the efficient management of the superintendent, Brother Rollin A. Keyes, it is a growing and flourishing institution. The example of Brother Keyes in being commendably zealous in building up this nursery for the Church, it is hoped, will attract the cooperative efforts of other young men to aid him in his labors. His efficiency in classifying the pupils and the judicious appointment of teachers eminently qualified for directing the tenderest juvenile minds in the path of innocence, and in the appointment of others well qualified for instilling into the minds of those of different grades of maturity, while yet susceptible of being impressed, the primary truths of religion and a love for supreme goodness, merits the approbation of the Society, together with all the aid he can receive from those interested in the school.

In conclusion it may be said the Society is now apparently prosperous and united. A general effort to promote its spiritual prosperity seems to be manifest. The only true method of augmenting the prosperity is for every member to make it the work of his life to shun evils as sins against God, to acknowledge the Lord in His Divine Humanity, and to constantly seek instruction in the heavenly doctrines, and by an ultimate expression of them in the acts of every-day life.

All of which is submitted on behalf of the executive committee. [Signed] A. E. SMALL, Chairman.

It is not deemed necessary to quote from the reports of the Union Park temple and North Clark street congregations, as it seems their condition must, from what has been said at different times, be well understood.



THE VAN BUREN STREET TEMPLE.

The committee on the Central New Church library and book room, consisting of Messrs. Scammon, Blackman, and Keyes, closed its report with these paragraphs:

As important as are the services of the preacher, we must never forget that sound and reliable New Churchmen cannot be made without reading, and we should neglect no means to induce in our people the habit of daily reading, however little, of some of the writings of the Church.

Swedenborg did not argue about the doctrines, but invited others to read his books.

DEDICATION OF THE TEMPLE.

The temple which occupied the site of Steinway hall, 17 East Van Buren street, had been very recently finished, and was dedicated Sunday, June 4, 1882, by the Revs. Chauncey Giles and Joseph Pettee, in the presence of the General Convention, which was in session at that time, the day being Convention Sunday. It was a bright, beautiful, early summer day; the church was completely filled with earnest and interested worshipers; not only was the beautiful building given to the Lord for a home on earth, but by the same service there was inaugurated what proved to be twelve years of united and happy church life, the termination of which was made unavoidable by the consummation of conditions over which those who were enjoying it had not control.

The statement of Jan. 1, 1883, shows that the cost of the land, building, equipment, and furnishings amounted to \$59,770.11; to this more than \$600 was added during the year.

Rev. William F. Pendleton continued to conduct the service in the Union Park temple, and in the North Clark

street chapel, assisted by Rev. E. S. Bostock in the latter, until in the latter part of 1882, when, on the departure of Mr. Bostock for Philadelphia, service in the chapel ceased. On Mr. Pendleton's going to Philadelphia, in 1884, Rev. George Nelson Smith was employed, and conducted the service in the two places for a short time.

1883.

In his report to the Society for 1883, Rev. Mr. Mercer says: "Courses of six lectures each have been given in Englewood, Hyde Park, and at Thirty-ninth street, and twenty-six missionary lectures have been given by the pastor in Milwaukee, Wheaton, Elgin, Ritchey, Beardstown, and Wilmington."

1884.

A special meeting of the Society held March 27, 1884, accepted an offer of eleven thousand five hundred dollars cash, to be paid for the land at Thirty-third street and Calumet avenue, which sale was consummated.

In his report for 1884 Mr. Mercer says: "I have baptized twenty-five, nineteen children and six adults; confirmed twelve; officiated at seven marriages; at ten funerals; and have administered the Holy Supper five times in Chicago, once at Wilmington, Ill., and once at La Porte, Ind. Sunday last I received ten members into the Society, extending to them the right hand of fellowship in the presence of the Society.*

At meeting of the Society held December 15th it was voted to sell part of the land at Washington street and Ogden avenue for \$14,000 to Zion's congregation of

*NOTE.—Several very successful bazaars were conducted by the ladies during the eighties. One in 1884 returned in profit, six hundred dollars, and one in 1885, twelve hundred dollars.

West Chicago, a Jewish society. The sale was accomplished, and the obligations of the Society registered against the property were paid, including the Bissell loan with the accretions, amounting to \$10,128.26, and all others, leaving a balance of \$2,491.65. This transaction left the Union Park temple and the land on which it stood in the possession of the Society, unincumbered.

IMMANUEL CHURCH.

A meeting of the church committee was held Aug. 23, 1885, to consider the relation of the West side and North side congregations to the Society, and the duty of the committee in view of the fact of the dismissal of the Rev. G. N. Smith, and the settlement of Rev. Mr. Bostock, in those pastorates, under the advice of the General Church of Pennsylvania and without consultation with this committee.

At the request of the president, Mr. Scammon met with the committee, and the whole question was deliberately discussed and again at adjourned meetings held August 31st and September 1st, when the following communication was unanimously adopted and forwarded to the members of the Society on the West and North sides of the city:

The church committee of The Chicago Society of the New Jerusalem, in view of the anomalous relations existing between the several congregations and the authorities of the Society, deems it its duty to state that in its opinion it is important to the harmony and usefulness of the Chicago Society, that its members should advise and cooperate with the pastor and church committee in providing for spiritual instruction and in the use of its houses of worship. For some years we have permitted our churches in the West and North divisions of the city

to be occupied by congregations composed in part of our own members, and the pulpits to be filled by ministers selected without consultation with the church committee, hoping that in time a desire for unity in church work, and a recognition of the proprieties would assert themselves. This state of things, however, seems neither orderly in itself nor promotive of the end desired. And while recognizing and respecting the individuality and freedom of all members of the Church, we believe it incumbent upon this committee to determine, in connection with our pastor, what use shall be made of our houses of worship and who shall occupy the pulpits therein, hoping thereby to promote harmony and good feeling, and avoid any tendency to disruption or separate action. It is clearly important that they should be occupied in such manner as to promote concert of action in Chicago, and in the Illinois Association, and the church committee feels it to be its duty to provide for such occupancy.

Therefore, Resolved, that the pastor and chairman of this committee be requested to communicate this action to the members of the Society in the West and North divisions of the city, and invite them to cooperate with the committee in securing this end.

COMMUNICATION FROM THE REV. MR. BOSTOCK.

Chicago, Nov. 2, 1885.

To the Executive Committee of The Chicago Society of the New Jerusalem.

Dear Brethren in the Church:—It becomes my duty to inform you officially that the congregations worshipping on the West and North sides have formed themselves into a body of the Church and have connected themselves with the General Church of Pennsylvania; and at the same time to give you our reasons for so doing.

For some time many of our members have felt that we could perform our uses better and in a more orderly way if we had a more full and complete organization. This feeling was brought to a head by a communication from your church committee to those of our number

who were members of the Chicago Society, and also by an interview which your pastor, Mr. Lewis P. Mercer, had with the Rev. William H. Benade, at which the design of said communication was declared to be to lead us to define our position and thus to remove the anomalous state of things then existing.

Accordingly we have taken the requisite steps and have organized ourselves into a body of the Church under the name of the "Immanuel Church of the New Jerusalem." In organizing this body of the Church we have endeavored to look to the Lord in His Word as revealed to the New Church, and to organize according to convictions found from the study of the truths there revealed. Being convinced that the Lord has placed the government of the Church in the hands of the priesthood, and that in order to prevent individual priests, either from self-will or from ignorance, from sanctioning things contrary to order, there must be order and subordination among priests, and that this order must be trinal, we have placed the charge, supervision, and government of our body of the Church in the hands of the pastor, a priest of the second degree. In order to carry out our convictions of the order and government of the Church, it became necessary for us to connect ourselves with some more general body of the Church, acknowledging the same doctrine, interpreting it in the same way and which, carrying it out, was governed by a priesthood in the three degrees with our order and subordination.

The only body of the New Church holding the same convictions and organized according to them is the General Church of Pennsylvania. Believing that every body of the Church, as well as every individual, ought to be free to connect itself with such other body of the Church as it can act and perform its uses with most fully and freely, and seeing that our form of government could be carried out only with the above general body, we have connected ourselves with it.

You probably know something of the nature of the work we have been doing, but perhaps it will be well to

give some statistics of our present state. In our Society at present we have forty-one adult members, which number will probably be increased to forty-five or fifty, when all have been given an opportunity to join us. Besides the above, there are about ten junior members between the ages of fifteen and twenty-one, and about fifteen children of members, and quite a number of children in constant attendance at church and Sunday-school who are not the children of members. The average attendance at worship on the West side for the last eight Sundays, beginning September 13th, has been forty-eight, and on the North side, during the same time, eighteen. The attendance at Sunday-school on the West side, including adults and children, has been about forty per Sunday. It is our purpose to hold the following services: Worship and Sunday-school on Sunday morning on the West side, and on the North side in the afternoon; a young people's class from five to ten P. M. every Friday evening on the West side, and a doctrinal class on the North side every Thursday evening.

And now, in conclusion, we desire to thank you for the past use of the church property, both on the North and West sides, and to ask you in recognition of the distinctly New Church uses performed in your midst by those who, while they differ from you in their convictions concerning church government and perhaps some other doctrines of the Church, are nevertheless one with you in the acknowledgment of the Lord Jesus Christ in His second coming; of the sanctity of the Word; and in the life of charity; to continue to us the use of the above church property, for the above and such other New Church uses as we may in the Divine Providence of the Lord be enabled to perform.

Hoping, that, notwithstanding our differences in convictions, we may work harmoniously side by side for the good of the Lord's New Church, I am,

Yours fraternally,

[Signed] EDW. C. BOSTOCK,
Pastor of the Immanuel Church of the New Jerusalem

FROM THE EXECUTIVE COMMITTEE OF THE CHICAGO
SOCIETY.

To Our Brethren in the Illinois Association:

The Chicago Society of the New Jerusalem is called to make a painful communication. This Society, which owns all the houses of worship of the New Church in this city, has allowed the members of the Society residing in the North and West divisions of the city to occupy the houses of worship there, when not wanted by the Society, as might suit their convenience, without relinquishing any control over the same.

Owing to the great losses suffered by the members of the Society in the fires of 1871 and 1874, and in commercial panics, the Society, being unable to provide for the regular occupation of the pulpits in these divisions, permitted them to be occupied by ministers who came or were sent to Chicago from the Academy of the New Church in Pennsylvania. These ministers at first seemed disposed to cooperate with us in the Illinois Association, and we hoped that any peculiarities of opinion held by them would not be used to produce division or alienate any of the members of this Society from their allegiance and devotion to the Association. In extending this liberality to these ministers, we acted in accordance with the action of this body when first organized, in recognizing all of the then existing Conventions as composed of our brethren and possessed of all needful authority, and declaring our disposition to apply to either for ministerial services as might seem necessary, wise, or expedient.

We have not been unaware for some time that an influence, prejudicial to the unity and integrity of our Society, was being exercised from a foreign body which calls itself the General Church of Pennsylvania, and that its two leading ministers were busying themselves in exercising ecclesiastical jurisdiction within the bounds of our Association and over some of the members of this Society; but we were entirely unprepared to learn that they have succeeded in seducing some of our brethren from their allegiance to this Association until, after a

recent visit from the Rev. Mr. Benade, we were informed that he had advised and induced the formation of a separate Society of some of the worshipers in our places of worship in the North and West divisions of the city, in connection with and as a part of the foreign body called the General Church of Pennsylvania.

When this information reached us, the church committee deemed it a duty to send a communication to our members residing in those divisions of the city, which communication reads as follows: (See the communication of the church committee, page 303.)

This Society deems the action taken to produce division in our Association, which has acted substantially as a unit since its formation in 1839, so anomalous and prejudicial to the freedom, growth, and unity of the Church in our Association, that we report the same to you for your brotherly and prayerful consideration and action.

We regard the obtrusion of differences of opinion concerning church government as an occasion for division or separation among a brethren living in the same neighborhood or community, who are in agreement, "in the acknowledgment of the Lord Jesus Christ in His second coming, of the sanctity of the Word, and the life of charity," when our members are hardly sufficient to efficiently sustain one organization or association, as uncharitable and disorganizing in the extreme.

We have had many differences or varieties of opinion among the members of our Society, and sometimes for local or other reasons it has been thought expedient by some of our members to form a separate Society, but by exercising a spirit of forbearance and Christian charity, we have, heretofore, all been able to come together again in one Society; though we were very sorry to find that the reunion of the members of the Union Swedenborgian Church with the old organization was determinedly and persistently opposed by members who have now gone off and formed a connection with the Pennsylvania organization, when this opposition found no sympathy or favor in any other quarter.

We believe that where there is genuine charity and

brotherly love, there will be substantial unity among New Church brethren living in the same community and seeking to spread a knowledge of the heavenly doctrines, and the practice of the life which is charity. * * *

We cannot prudently allow anything that we have or control, to be used by those who seek to separate or divide us. * * *

The Illinois Association referred the subject to its executive committee, giving it full power to act in the case. Following this it received consideration with the general subject of the General Church of Pennsylvania by the General Convention.

A letter by the executive committee of November 22nd, to Mr. Bostock, reviews the case, quite emphatically declaring that the committee thinks his position and action are in conflict with the essential doctrine of the Church—the doctrine of charity—and more in the same strain, and ending with this paragraph:

Inasmuch as you have withdrawn from our Society, and have become members of a foreign jurisdiction, and by your own acts have assisted your independence of your brethren in this city and state, this committee is of the unanimous opinion that you should not look to us for countenance and support. We must, therefore, request you to relinquish the occupancy of the North side chapel at once, and of the West side temple at your earliest convenience, not later than the first of January, 1886.

THE GENERAL CHURCH OF PENNSYLVANIA.

Freely opened as this subject has been in the preceding correspondence, and by the action of the executive committee of the Chicago Society, it seems well to define what "The General Church of Pennsylvania" meant, the present successor of which is known by its members and the few familiar with the subject, as, "The General Church of the New Jerusalem," and as the "Academy of the New Church."

Brevity being one of the paramount necessities in the case, it is concluded to make up this historical sketch from the article written by the Rev. C. Th. Odhner, and published in *New Church Life*, the official publication of the General Church as above, August-September number, 1904.

"Of the Central Convention," says Mr. Odhner, "the parent seed of our present General Church, it is unnecessary to say much on this occasion, as it has been pretty thoroughly described in the 'Life of the Rev. Richard De Charms,' published in *New Church Life* for 1903."

Speaking of the organization of the Central Convention, "as a body independent of the General Convention," on account of the arbitrary demands of the latter, he says:

"This arbitrary spirit was resented, not only by the most conservative elements of the Church, but also by some of the most radical, and thus it came about that the Central Convention was, from the beginning, a very heterogeneous body, though at first the influence of

Mr. De Charms and his theological friends prevailed." * * *

Mr. Odhner says: "We find in the constitution of the Central Convention (adopted in 1840) not only the acknowledgment of the authority of the writings and of the trine in the priesthood, but also the declaration that the new body was to be regarded as a General Church, existing at all times. * * * The administration of all internal or spiritual things was left in the hands of the clergy, at the head of which there was to be a council of ordaining ministers, in which one was to act as *primus inter pares* (first among them). * * * The Central Convention, after a few years of active usefulness, became a prey to internal dissensions; the unsound elements gradually gained the upper hand; the General Convention apparently became inspired by a more liberal and conciliatory spirit; the Central Convention became inactive, and the remnant, in 1852, declared the body dissolved.

"But though the organization died out, the original spirit survived. * * * A generation of young ministers of the Church had been indoctrinated by Mr. De Charms; men such as David Powell, N. C. Burnham, J. R. Hibbard, J. P. Stuart, Thomas Wilks, and chief of them all, William H. Benade."

Following the article we find: "If we may regard the Central Convention and its principles as the parent seed of our present General Church, we may well describe the Pennsylvania Association of the New Jerusalem as its Mother Church.

"This body (the Pennsylvania Association) was organized in Philadelphia, Aug. 4, 1845, the Rev. James Sedden, an Ordaining minister of the General Convention, being elected president, which office he filled until 1858."

Mr. Odhner says: "The meetings of this body for a number of years present but little of historical interest. The ministers connected with the Association, though earnest and faithful, were not among the leading lights of the New Church, nor were the lay members especially distinguished for intellectual activity.

"In the Philadelphia First Society a disruption occurred in 1854, when those who sympathized with the teachings of the Rev. W. H. Benade organized 'The Philadelphia Society,' * * * and established a New Church day-school, to be conducted entirely according to what are known as 'Academy principles.'"

Mr. Odhner says: "In the year 1861 a great forward step was taken when the Association placed on record its full acceptance of the Divine authority of the writings, as the inspired and infallible Word of God. A committee had been appointed the preceding year to report on the nature of Swedenborg's illumination. This report, which was signed by Mr. Benade and Mr. Wilks, is a most important document, dealing at length with the whole subject, and closing with the declaration that, as the Lord has made His second advent through the instrumentality of Swedenborg, the truths which he has been the means of revealing to us *are Divine*; that they are the *Lord's Spiritual Word*, being the spiritual sense contained in the natural sense of the Sacred Scriptures, wherein the Divinity of the Word resides; that these truths have all Divine authority, *as the Lord's Word to His New Church as Himself* in His spiritual coming for the establishment of His last and crowning dispensation to the world; and that, therefore, because this is the crown of all former dispensations, it is also, and must be, received and acknowledged as a *finality*.

"This [says Mr. Odhner], as far as we know, is the

first, the very first, distinct announcement of the 'Academy Doctrine' in its fulness, and this report was *accepted* by the Association and ordered printed in the journal of the Association."

Mr. Odhner now goes on and details the troubles within the Association and those for which he holds the General Convention responsible; telling wherein it, as he thinks, treated the Association in an unjust and discourteous manner; says that for a few years following 1864 the "Association seems to have been in a languishing condition;" Mr. Benade in that year having removed to Pittsburg, trouble grew between the Association and the president, Mr. Wilks, who, as Mr. Odhner says, "had become infested by spiritualism and pseudo-celestialism."

This condition existed until 1871 when, in the meeting held in Pittsburg to rid the office of president of the objectionable incumbent, "the constitution was suspended, a temporary organization adopted, and a resolution passed, inviting all members of the New Church in the state to unite in the formation of a new general body. The Rev. N. C. Burnham was chosen temporary president, and the whole subject of reorganization was placed in the hands of a committee."

Notwithstanding that Mr. Odhner is a devoted member of the General Church; its official editor and writer; that in its interest he is writing this, its history; and that he is establishing the growth of the General Church in the Association, he says: "We must confess that this revolutionary procedure seems to us to have been quite unnecessary," and after giving the authority, says: "The Association, therefore, could in perfect order have proceeded to the election of a new president without abolishing the constitution or breaking up the old organization."

The Association reorganized with its old membership in 1872, when a new constitution was adopted. Mr. Odhner says: "It was decidedly a step backwards, necessitated, perhaps, by the temporary majority of certain reactionary members.

"During the next ten years [says the historian of the General Church] the Pennsylvania Association remained, apparently, very much like any other state Association connected with the General Convention. The journals of the annual meetings present but little of spiritual interest, for the activities of the leading spirits were centered elsewhere, that is, in the American Conference of New Church ministers, in the General Convention itself, and after 1876 in the Academy of the New Church."

Following, the historian tells of accretions to, and withdrawals from the Association, and refers to a number of members who, under the teaching of the Rev. W. F. Pendleton, had embraced the principles of the Academy of the New Church.

Mr. Odhner says: "The Pennsylvania Association thus gradually became thoroughly imbued with the principles and influences of the Academy; * * * it became more and more the merely external connecting link between the Academy and the General Convention. * * *

"This condition in the Pennsylvania Association [we are still quoting] continued until the year 1883, when the body found itself in freedom to organize itself actually into a General Church, with an Episcopal form of government."

At the annual meeting for 1883 the name was changed to "The General Church of Pennsylvania," and there was adopted an "Instrument of Organization," distinctly recognizing the Divine authority of the heavenly doc-

trines as the presence of the Lord in His second advent, the government of the Church by the priesthood, the trine in the ministry, the episcopacy of the third, or highest degree, and the division of the administrative functions into a council of the clergy and a council of the laity.

"The General Church now [Mr. Odhner says] entered upon an era of internal development and also of conflict, such as had never before been known in the history of the New Church. * * * Having been set quite free from external restraints, the General Church each year witnessed new developments of principles and practice. It became an experimental field for the immediate application of new ideas, and also the scene of conflict between the new ideas and the old, within and without the borders of the organization."

And now Mr. Odhner goes on again and tells of the troubles and successes; tells of our own Mr. Hibbard as "Coadjutor Bishop," in the missionary field organizing some little societies, "which swelled the membership but did not materially add to the strength of the General Church."

Still quoting: "The next annual meeting, held in Pittsburg, May 23, 1885, is memorable on account of the reception of the small circle in Concordia, Kan., and of the First German Society, of Brooklyn, N. Y., this action signaling the fact that the General Church now considered itself no longer a state Association, but truly a *general* Church, ready to receive into its membership, individuals and societies anywhere, irrespective of geographical limitations. This fact was further emphasized by the reception of the newly organized Immanuel Church of Chicago, on Sept. 5, 1885, an action which gave great offense to the authorities of the Illinois

Association and the Chicago Society of the General Convention, although the objection was invalid, inasmuch as Immanuel Church had never been connected with either of the bodies, or in sympathy with their methods and policies."

At the annual meeting, 1877, the nomination of the Rev. L. H. Tafel, as assistant bishop, was confirmed, the Rev. J. R. Hibbard having resigned May 28, 1886.

Mr. Odhner goes on: "The annual meeting, 1889, following upon the scandalous Convention in Washington, was devoted to a review of the relations between the General Church of Pennsylvania and the General Convention."

Finally, after giving a long list of inflictions and afflictions, by and from the General Convention, Mr. Odhner says: "Freedom of speech being thus denied to the General Church, and freedom of priestly action being refused to its priesthood, external separation from the General Convention now became a matter of necessity for the continued existence of the General Church. And, therefore, after most serious deliberation in joint councils, and in general assembly, the annual meeting held in Pittsburg Nov. 13-16, 1890, adopted the following preamble and resolutions:

"Whereas, it has become evident that the General Convention of the New Jerusalem in the United States of America is not in internal accord with the General Church of Pennsylvania, and that the external bond, existing under and by virtue of a compromise compact, has been rent asunder by the General Convention, both by the acts of its duly constituted officers and also by the acts of a majority of its members in solemn convention assembled; therefore, be it

"Resolved, that the clause reading, constituting a part of the most general body of the New Church in America,

styled the General Convention (etc.) be hereby expunged from Paragraph 1. Part 2, on 'organization' in the instrument of organization of the General Church of Pennsylvania, and,

"Resolved, that the councils of the General Church of Pennsylvania be requested to draft and transmit to the General Convention a declaration setting forth, in appropriate terms, the position of the General Church of Pennsylvania and the circumstances of the severance of the external bond heretofore existing between it and the General Convention of the New Jerusalem in the United States of America."

Following Mr. Odhner says: "The General Church having cut loose from the General Convention, the scene of its external conflicts, and having gained complete liberty of speech and action, now entered into an era of internal conflict and temptation."

Then he tells of their "exaggerated ritualism;" "reverence for the priesthood, and especially for the aged head of the Church, which, for a time, tended towards man-worship and autocracy." After enumerating other ills, he tells of the movement to divide into two churches, the Church of the Academy and the General Church, each with its own distinct priesthood, membership, and external of worship.

Instead of dividing, however, a compromise was effected, and the name was changed to "The General Church of the Advent of the Lord;" this in 1891 by a joint meeting of councils held at Knights' Hill, now Cairnwood, Pa.; it being decided to have no written constitution, the following "Declaration of Purpose" was adopted instead:

"The General Church of the Advent of the Lord declares its purpose to proclaim and teach the everlasting gospel that the Lord Jesus Christ reigneth, as that gospel

is set forth in the books written by Him, through His servant, Emanuel Swedenborg."

Mr. Odhner now goes on, occupying two or three pages of his magazine article, in telling of the acts, rulings, and declarations of the bishop who presided over the two churches with the consolidated name, which read quite like the ravings of infestation, until he brings the subject down to 1897, when finally following one of the bishop's own rulings, "that the Church could not dispose of the bishop, but that the members could individually withdraw, they did, the members of the two churches almost to a man, and without collective action or even consultation individually, send in their resignations and withdraw from the government of Bishop Benade."

Then soon followed the election of a new bishop, and adoption of the name, "The General Church of the New Jerusalem," the name and conditions having now lasted seven years.

Such is a correct brief of the history of the General Church; a history written by the official writer thereof.

In trying to write in extenuation for the organization of Immanuel Church out of members of the Chicago Society and Illinois Association—actually from among those then worshiping in the churches of the Chicago Society—Mr. Odhner says: "Objection of the Illinois Association and Chicago Society was invalid because Immanuel Church had never been connected with either of the bodies."

This is a subterfuge, pure and simple, which the writer of should be above. It insinuates contention by the Chicago Society, which is in substitution for the actual fact.

Of course, as an organization, it had not belonged to either of them; Immanuel Church had not existed; but

what about the Jesuitical way in which the two ministers, posing as brothers, in church homes of those whom they called brethren, proselyting and cultivating discontent in the contented happy church family, until—making use of the expression of the executive committee in its communication to the Association—they had “succeeded in seducing some” to form a Society? This, Mr. Odhner, is the plain, simple text.

There is but one General Church. It is *the* Church of the New Jerusalem; the members of it are known only by the Heavenly Father; membership in societies of mortals, and conformity to rules prescribed by mortals, do not make members of the New Jerusalem.

According to the report of the secretary for 1904 the membership of the General Church in the world is six hundred and ninety-eight, twenty-five of whom are members of the clergy or, as they would say, the “priesthood.” There is a small Society in Chicago and another in Glenview, a suburb, the latter being Immanuel Church.

This so-called General Church is not general under any understanding of the word.

It is not general in the way it construes and makes use of the doctrines of the Church. On the contrary, it is very specific as regards interpretation, granting to no interpretation which differs from its own, any possibility of correctness.

It is not general as to physical membership, and cannot possibly be, for the reason that entrance to membership demands peculiar and special requirements which are the reverse of general and quite rigidly enforced.

It is impossible to believe that it is a General Church in the spiritual world, for if that were so it would be general in the external world.

It is not general in the external world, as it is known in only a very few places, and the number of its members is possibly smaller than in any other sect in Christendom.

It is the opposite of general in government of the Church, for, as stated by Mr. Bostock, the prime reason for the organization of Immanuel Church under the General Church, was to come under control of the priesthood.

As compared with the general interest that exists for the English Conference of the New Jerusalem, and the General Convention of the New Jerusalem, it occupies the most retired place. It cannot claim that general interest exists for it.

In its standing declarations, published monthly in the *New Church Life*, are these:

“That this revelation was given because the state of the first Christian Church and of the whole civilized world thence, was become one of spiritual vastation and night, in which no truth of doctrine and no good of life remain.”

It declares for distinctive thought and life—“involving distinct church organization, distinct ministry, sacraments, and worship; distinctive marriage and education, and thus a distinctive conjugal and social life.”

It seems to deny that there is any good in the world outside itself.



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THE NEW CHURCH CONGRESS OF 1886.

In the meeting of the Ohio Association, October, 1885, held in Cleveland, a Congress of New Church people to be held in Chicago was suggested; and in the meeting of the Illinois Association, November, 1885, the subject was thoroughly discussed and put in process of accomplishment; consequently at ten o'clock March 4, 1886, there met in the Van Buren street temple a considerable group of people, the record of whose work has gone into history, and the effect of which has been beneficially felt during all the years since, and is visible now.

This group of people, brought together for a certain purpose, was extraordinary in personnel, and better fitted to deal with the subject matter than any other that could possibly have been gotten together, even going to the extent of saying that there were not the people from whom to draw another group so specially qualified.

Among those who took part, many of whom faced Mr. Mercer when he delivered his address of welcome, were the following: Rev. John Goddard, Rev. Frank Sewell, Rev. Adolph J. Bartels, Rev. Phillip B. Cabell, Rev. Albinus F. Frost, Rev. Samuel C. Eby, Rev. Gerhard Bussman, Rev. Frank L. Higgins, Rev. Stephen Wood, Rev. Henry H. Grant, while the Rev. E. C. Mitchell, Rev. Myron G. Browne, and Rev. Thomas F. Houts were represented in addresses which were read to the Congress. Others were J. Young Scammon, Alexander Officer, Alvan E. Small, Charles H. Cutler, Charles C. Bonney, N. B. Copley, Dr. W. H. Leonard, C. W. Dorsett, Owen Kent, Rollin A. Keyes, Olaf Benson, George F. Root, Joseph R. Putnam,

William A. Barton, Willet Northup, William L. Brown, Joseph Burton, and others.

After the address of welcome, there was general discussion, followed by organization of the Congress by the election of the Rev. John Goddard to the presidency, and Rev. Henry H. Grant to the secretaryship.

The first address was by the Rev. Samuel C. Eby, entitled, "Do we Need a Northwestern New Church Union?"

Mr. Eby said: "The Christian Church has been a prime factor in the development of natural civilization. It has figured far more conspicuously and influentially as an ecclesiasticism than as an organ of spiritual life. It has made one with monarchy, aristocracy, the free cities, and democracy in constituting the elements which have been implicated in the evolution of modern society. * * *

"But civilization is nothing more or less than the outgrowth of man's proprium, or selfhood. It is not begotten of God. It does not descend out of heaven like a bride adorned for her husband. * * *

"The New Church is distinguished from the old Church, in all its length and breadth, by the fact that it has not fellowship with civilization as such. Its immediate jurisdiction is not over men who are evolved from below, but over men who are born from above. It is no mere element or factor of civilization. No civilization can ever reach to its level. The New Church surmounts, supersedes, sits upon the final work of civilization. It is the blossom on the stem of ecclesiasticism."

Then Mr. Eby goes on and shows what the propagandism of the old Church means in fact, saying: "There are multitudes who still live in the middle ages, and to whom Rome gives the best pabulum they can receive. There are multitudes who now live before the last judg-

ment, and to whom the innutritious paps of Calvinism and Armenianism can give the only food they crave."

He makes the point that in the revivals and apparent progressions of the different branches of the old Church, each simply gathers and holds its own, saying: "They all have either an arbitrary God or an impossible Gospel of morality; or both."

Further he says: "The New Church gaining success by flowing in the stream of natural civilization is not the New Church descending from God out of heaven. The Gospel of the New Jerusalem proclaims death to the proprium. * * * Every inch of ground we conquer must be by the laying down of the natural self."

The argument, then, is for New Church propagandism, and the speaker says: "In the light of all this we ought to have our rallying points, and a better method of uniting and utilizing our forces, that we may give the new life and light the essential means of their progress among us."

Then are given the names and locations of the different Unions for propaganding New Church doctrine, and the names and locations of the different publications, all of which are in Eastern cities, when the speaker says: "We should have a Union of some practicable description in Chicago, which would be a rendezvous for all our people and the headquarters of all our connectional interests. Whatever information is to be sought or given about the New Church in the West ought to be here accessible. The instruments needed by the missionaries of the Church ought here to be found. This Union should have a motherly interest in every child of the Church, and should be so equipped as to be able to advise and supply with necessary reading, any who might become alive to the truths of the new dispensation. We ought to have a fully

equipped book room, where all the literature of the Church would be constantly in stock. We ought to have an agency for printing and publishing sermons, pamphlets, and books. We ought to have a paper, however small, to be the organ of the united New Church interests of the West."

Then the speaker makes an argument of the propagandizing power of the literature of the Church, and in support of having such an establishment as he recommends in the West, says: "The customs and spirit of the East are just the thing for the East. There is no need, however, of saddling them on the West. Let the West have its own genius and its own ways. The New Jerusalem does not date from Boston, or New York, or Philadelphia. St. Louis and Chicago are as near the Divine meridian as any spot under the sun."

The whole paper, in pamphlet form, from which this review is made, is very forceful, pungent, and most interesting, and it is safe to say was received with very marked interest.

Following this there was general discussion, and at the evening session Rev. John Goddard read a paper entitled, "What are the Conditions of the Power on High and How to Fulfil Them?"

Friday a paper by Rev. E. C. Mitchell, of St. Paul, entitled, "What are the Needs of our Isolated Churchmen, and How to Meet Them?" was read in his absence, as was one by Rev. Thomas F. Houts on the same subject; and Rev. Albinus F. Frost read a paper entitled, "What shall we do for our Children, to Fit them for Regeneration and Usefulness?"

In the afternoon Mr. Charles C. Bonney made the motion that the Congress approve the proposal to form a "Western New Church Union," and spoke on the subject,

as did Mr. Scammon and others. The motion being put to vote, prevailed, and the Union was formed.

In the evening session Rev. Frank Sewell read a paper on the subject, "Progressive Revelation—The Word as God's Presence with Men."

Saturday opened with discussion on the subject, "What is the Practical Solution of the Problem of Church Finance?" The argument of Rev. John Goddard was for endowed churches, his reasons being that when not required to pay, people will more generally attend church service; that then the minister is free to speak his mind; and, as Mr. Goddard said; "It is very difficult, indeed a very difficult thing, to reconcile the doctrine of trust in the Divine Providence, with the necessity of making provision for the Church as of ourselves."

In the afternoon there was a paper by Mr. Mercer, entitled, "What can Urbana University do for the Church?" and one by Rev. Myron G. Browne, entitled, "What can we do for Urbana University?"

In the evening Rev. Phillip B. Cabell delivered a paper entitled, "The Gospel of the New Church—The Doctrine of Salvation in its Appeal to the Present States of Men."

The different addresses delivered at the Congress were generally published as pamphlets or otherwise.

Several of the clergymen remaining over Sabbath, Chicago had the pleasure of seven New Church sermons.

THE WESTERN NEW CHURCH UNION.

As shown in the preceding article, the Union became an entity; the following being elected a board of directors; Revs. John Goddard, Frank Sewell, Phillip B. Cabell, Myron G. Browne, Albinus F. Frost, Samuel C. Eby and G. Bussman; laymen, Alexander Officer, J. Young Scammon, Charles C. Bonney, and Dr. W. H. Leonard; and the following were named as the officers: Rev. Lewis P. Mercer, president and secretary; and Alexander Officer, treasurer. Special auxiliary committees were appointed.

The things to be done as outlined in Mr. Eby's address were adopted and enlarged upon as follows: "This organization is for the purpose of devising and executing plans for missionary, educational, publishing, and other uses, having in view the welfare of the New Church in the West. It shall consist of all New Churchmen and friends who desire to be members, and who will pay the annual fee of one dollar. It shall have a room or central office in Chicago. This room can be the headquarters of the external working force of the Church in the West. This office shall be in charge of the secretary, who shall keep himself in communication with the members, and answer all letters concerning the Church and her writings. There shall be kept in this room a supply of the works of Emanuel Swedenborg and proper works bearing on his doctrines. These books will be for sale, and subscriptions for periodicals of the Church may be made there. Sermons, lectures, pamphlets, and books will be published by the Western New Church Union, and bear the imprint thereof. There shall be a paper published to represent the interests of the New Church in the West, and to

foster the study of the works of Swedenborg. The Union is to establish and maintain a permanent library in Chicago, in which shall be manuscripts and books of interest to the New Church."

The rooms were opened in the New Church temple, 17 East Van Buren street, and Miss Lydia W. Ragatz was appointed assistant to Mr. Mercer in the charge of the rooms and books.

The number who became members up to Jan. 5, 1887, was three hundred and seventy-nine.

Miss Ragatz was succeeded by several people, among them, they who are now Revs. George H. Dole and Willis L. Gladish, until finally in the latter part of 1891, the assistance of that long-time and very highly respected member of the Chicago Society and thorough New Churchman, Mr. John J. Geiger, was obtained and held with eminent satisfaction to the Union and its patrons, until he was stricken with illness which physically incapacitated him, at the completion of the twelfth year of his faithful stewardship. Mr. Geiger is now an occasional and interested visitor at the rooms of the Union, where no person is more welcome.

In order that it could receive bequests the Union was incorporated in April, 1877, and it has been the recipient of gifts by Mr. Julius J. Luther, Mr. Alexander Officer, and Mr. John Ritchey, amounting to about seven thousand three hundred dollars, which it has invested in interest-bearing securities. It has had bequests of books and manuscripts, by Mr. J. Young Scammon, Mr. James Speirs, and The Chicago Society of the New Jerusalem.

Since its organization, all the work proposed in its declaration has been carried on without cessation with the exception of a break of some years in the continuity of the paper or organ.

The first paper was *The New Church Reading Circle*, immediately following the organization of the Union with its initial number April, 1886. Rev. Mr. Eby being the editor; February, 1889, the name becoming, *The New Church Reading Circle and Parish Register*, so continuing until the cessation, April, 1890. Beginning with October, 1899, the Union assumed the responsibility of the *Western New Church Union Bulletin* which, with December, 1900, became *The New Church Bulletin*, continuing each month during the year, except August, to slip into the homes of those who subscribe one dollar, seventy-five cents of which goes towards maintenance of the Union, the remaining quarter to pay for the little visitor with its four or more pages of doings in the Church in the West, choice clippings, and carefully written editorials by Rev. John S. Saul, secretary of the Union. Now, autumn 1905, the secretary and editor being Rev. John W. Stockwell, to which offices he was recently elected. The custodian of the rooms, librarian, and business agent is Miss Sophie M. Saul.

Oct. 1, 1892, there appeared the first number of *The Sower*, a New Church Sunday-school paper, bearing the imprint of the Western New Church Union, under the editorship of Rev. Mr. Mercer, made possible by the liberality of Mr. Saul, the publisher. This little teacher, now in its thirteenth year, is published weekly, nine months in the year, October to June, and is the official Sunday-school paper of the New Church in America. It has the unusual distinction of New Church publications—that of being self-supporting. The careful editing which *The Sower* has always had, has for a number of years been performed by Mr. Saul. Within the body which the printer's art furnishes, *The Sower* conveys the message, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

The established income of the Union is measured by what the invested amount as above produces, say three hundred and fifty dollars per year; add to this the little amount that is realized as profit on books that are sold, the commission that is realized from subscriptions taken for different publications, and the amount of the membership fees of one dollar, and you will have the amount of, and sources of income; the amount being vastly insufficient to meet the expense of carrying on the establishment. To help sustain the important use, the Union has generous friends who give it some money in different amounts, and at odd times; but to one, generous and never failing, does the Union owe the possibility of its past, present, and, it seems, future existence. From the Chicago Society has, and does come its home—the place in which to keep and display the books, to receive its patrons and those whom it desires to serve, and do business.

Now, with the other members of the church family—the Illinois Association, Swedenborg Club, and the *New Church Messenger*, as guests of the Chicago Society, in the beautiful and commodious suite, 501 Masonic Temple, the Union holds to view of the visitors and patrons, its large library, made up of the writings of Swedenborg and collateral works of the New Church, in such impressive form as to be very effective.

But the Chicago Society should not be expected to do more, and if the membership list, now reduced to a small number, is not increased, and if the donations are not kept up, this inestimable use of the Lord's New Church must run behind, and it seems will not be able to exist.

Every adult member of the New Church in the world ought to be a member of the Western New Church Union, 501 Masonic Temple, Chicago, costing one dollar annually, entitling them to the *New Church Bulletin*, and by this very easy thing to do, help to maintain one of the

most important factors in church extension, and in feeding hungry souls.

Those who may be contemplating giving money for church uses are invited to consider the Western New Church Union, which they will find to be faithfully trying to execute the trust which the Lord has placed in its hands.

THE CHICAGO SOCIETY—CONTINUED.

Sunday morning, Jan. 2, 1887, there was a special meeting of the Society held in the temple, at which the following preamble and resolution were adopted:

Whereas, our old and warmly esteemed brother, Dr. Alvan Edmund Small, has just been removed to the spiritual world, in ripe age, and at the end of a very useful, practical, and devoted New Church life; and it is deemed proper and useful that a suitable memorial of a life so distinguished for knowledge and usefulness, while bedewed with that charity which thinketh no evil, should be placed on record and given to the press,

Therefore, resolved, that the Hon. J. Young Scammon be requested to prepare such memorial, to be submitted to the executive committee of this Society for its sanction, and when approved, it be published in pamphlet form for distribution.

To the meeting of the executive committee held January 10th, Mr. Scammon reported a memorial which, at the request of the pastor and others, he had read to the congregation Sunday, January 9th, which being adopted by the committee, the secretary was instructed to provide for publication of the same as a tribute suitable to this distinguished and useful member of the Society.



HON. JONATHAN YOUNG SCAMMON

At seventy-five years of age.

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In his report for 1886 Mr. Mercer tells of continued service in the temple during the year, with the exception of five Sundays during the midsummer, when he was enjoying much-needed rest from routine work, though he preached two and three times per Sunday. Speaking of the closed church, he says: "I am more than ever confirmed in the opinion that it is unwise and untrue to the idea of a church, to suspend its Sunday morning services at any time."

He tells of Sunday morning doctrinal lectures in Union Park temple during the year, save in July and August, with an average attendance of one hundred; and of afternoon Sunday service in Lincoln Park chapel a considerable portion of the year; and of mid-week lectures in the Van Buren street temple, on subjects from the work on Divine Providence during the first half, and during the last quarter on the Sunday-school lesson for the following Sunday; all by himself, save the services in the Union Park temple.

He tells of the Young Ladies' auxiliary and its work; of the Ladies' Aid society; of the Young Men's society; of social affairs, and parish work, and of his performing the correspondence of the Illinois Association and Western New Church Union.

At the meeting of the Illinois Association, 1887, held in Chicago, Rev. Chauncey Giles and Rev. John Goddard were attendants; Mr. Giles remaining for some days, delivered several lectures.

1888.

In 1888 Mr. George Henry Dole became an authorized candidate for the ministry, commencing his study under Mr. Mercer, and so continuing two or more years, finally completing his course at the theological school; he was ordained and has since administered to different Societies.

He filled the pulpit in Mr. Mercer's absence on several occasions, and otherwise served the Church in Chicago.

1890.

By the report of the executive committee for 1889 it is learned that on account of lack of interest among the members of the Society, the pastor had placed his resignation in the hands of the committee, which at the time of writing had not acted on the subject. In the meantime he had been performing his duties as usual.

The report says: "The members of the Church and congregation who reside in Englewood have organized and meet for worship every Sunday under the leadership of Mr. George H. Owen, which seems to diminish our number at worship, and also our finances. It is very difficult to meet the growing current expenses."

There was no service being held in the Union Park temple and the North Clark street chapel remained leased to Episcopalians, as it had been for some time.

The report closes with this injunction:

In conclusion, let each one of us examine our own hearts in the light of those Divine truths which the Lord has in His mercy committed to us, and pray that He will guide us in our efforts to promote the best interests of His Holy City the New Jerusalem.

[Signed]

ALEXANDER OFFICER, Chairman.

In his report for 1889 Mr. Mercer gives this summary of his work for the year: One hundred and eight formal discourses; eighty-eight classes and lectures; administrations of the Holy Supper seven times; eleven baptisms; ten marriages, and nine funerals. He says: "I have edited the *New Church Reading Circle and Parish Register* monthly throughout the year, and personally supervised its printing; have personally performed much of the cor-

respondence and executive work of the Western New Church Union."

Mr. Mercer's report, closely written, covers twelve pages in the large record book. In it he reviews the condition of the whole Society, which is seen to be unsatisfactory, for which he places much of the blame on the members on account of their lack of interest; finally referring to his resignation, which is in the hands of the executive committee, to which he invites the frank and serious consideration of the members of the Society.

To the meeting of the executive committee of March 12th, Mr. Lawton C. Bonney, treasurer, reported a contract for the sale of the Union Park temple property for twenty thousand dollars. The transaction was consummated very soon after. The temple now, 1905, looks as it did at the time of completion in 1872.

Tuesday, March 18th, a special meeting of the executive committee was held, which adopted a very appropriate memorial, prepared and offered by Rev. Lewis P. Mercer to the Hon. Jonathan Young Scammon, who had departed this life the day before, being Monday, March 17, 1890. The resolution provided for recording the memorial in the records of the Society, which was done (see page 267, record for 1890); that it be published in the Chicago papers, and a copy sent to the family of the deceased; and memorial service with commemorative discourses was provided for to be held in the temple the following Sunday.

As the memorial is quite in repetition of the biographical article already given of Mr. Scammon, it is unnecessary to give here any save the closing paragraph, as follows:

The Chicago Society of the New Jerusalem therefore places upon its records this memorial of Jonathan Young Scammon; testifies its love and respect for him as a

brother and a leader, and its faith in the unfolding of his regenerate life; and the more complete development of his powers for a life of higher usefulness in the eternal world to which he has been called.

The following resolution, previously adopted by the church committee, was unanimously adopted by the executive committee May 14th:

Resolved, that the church committee unanimously recommend to the executive committee that the resignation of our pastor, Rev. Lewis P. Mercer, be returned and its acceptance refused; and that while it may possibly be true that there be some individual differences of judgment in regard to the matter, not only in the church committee but in the executive committee also, it nevertheless recommends to the executive committee the unanimous adoption of a resolution refusing to accept the resignation, and pledging itself and every member of it to a renewed, active, and vital interest in the work of the Society and support of its pastor.

Mr. Louis Rich, son of Mr. Arthur D. Rich and Esther Dyckman Rich of the Chicago Society, was ordained in the Van Buren street temple by Rev. John Goddard, Dec. 14, 1890. Mr. Rich has not given his attention to the ministry for several years, except for an occasional service, being engaged in secular affairs.

1891.

A special meeting of the executive committee, held at noon, Jan. 25, 1891, granted the use of the auditorium and lecture room of the Van Buren street temple to the World's Congress Auxiliary for week-day morning sessions during the existence of the World's Columbian Exposition, and under special arrangement for afternoon and evening sessions, all without charge therefor.

The members of the Church and congregation residing

in Englewood, referred to in the report of the executive committee for 1889, having become the Englewood Society, steps were taken by the executive committee April 6, 1891, to furnish that Society with a church building, and land situated at the northeast corner of Steward avenue and Seventieth street, to the amount of five thousand dollars, purchase money, and not to exceed thirteen hundred dollars for improvements and special assessments.

1892.

In his pastoral report for 1891, Mr. Mercer tells of having dedicated the chapel in Englewood, September 13th; of preaching in Wilmington, Del., Convention Sunday; four times in Boston, twice in Joliet, three times in Olney, once in Flat Rock, ten times at La Porte, and eight at Englewood. He gave six lectures before the New Church Theological school on preaching, presided at the opening of the question box at the New Church assembly at La Porte eighteen times, and conducted forty-one sessions of the Bible class at the church on Wednesday evenings. He administered the Communion for the Society six times, there being an average attendance of one hundred, and once for the Illinois Association at La Porte.

Mr. Mercer continuing says: "The number of resident and non-resident members of the Society is two hundred and eighty-four." He made two hundred and fifty-three pastoral visits during the year, and tells of the installation of Rev. A. John Cleare as pastor for the Englewood Society, who relieved the very faithful and extremely efficient lay reader, Mr. George H. Owen.

Then he goes on and tells at length of the preparations for the World's Congress of Religions Auxiliary, for 1893, the general committee of which he was a member.

April 4, 1892, the executive committee granted to the

Chicago Women's club, Mary Spaulding Brown vice-president, for use of the six meetings of the Federation of Women's clubs to be held in May, the use of the New Church temple for the rental of fifty dollars.

1893.

Jan. 2, 1893, there was appropriated by the executive committee eight hundred dollars for the use of the New Church Bureau of Information, which women of the Society were preparing to conduct, relative to the proposed New Church Congress during the exposition.

The executive committee in its report for 1892 congratulates the members of the Society that it has no debt, and "has a comfortable balance to its credit."

Contemplating the approaching exposition, and the work planned to be done in consequence of it, the committee says: "But this time of all times in our history is a period when the future is the subject of our greatest concern.

"Let us look to a broadening of our usefulness, but at the same time let us be careful to acknowledge, and be grateful for our past. Let no member of the Chicago Society ever forget the earnest and faithful workers of its early history and their unselfish devotion to the Lord's New Church. Let us, as long as memory lasts, acknowledge the services of the pioneers of the Church."

Then the report gives the plans for the things to be done, and necessary resolutions are adopted. The report is signed by Mr. Officer, being the last one signed by him, he having been a party in interest to the reports for forty-three years.

To the meeting of the committee held February 6th, a letter was submitted from Rev. Thomas A. King of Baltimore, accepting the call which had previously been made,

to become Coadjutor pastor, on a salary of thirty-five hundred dollars per year.

Mr. William L. Brown reported that a committee of which he was chairman had raised six hundred and eighty-nine dollars, which would be forwarded to Mrs. Hibbard as a gift for Rev. J. R. Hibbard, who, it had been learned, was in very needy circumstances.

Mr. Joseph Sears reported for a committee of which he was chairman that an offer of thirty-six hundred dollars cash had been accepted for the Ashland Avenue Church property, which had been held for use by the German Society thirty-six years.

The meeting of May 8th indorsed the proposition of the General Convention to make an exhibit at the World's Columbian Exposition, and pledged support for the purpose, to an amount not exceeding one thousand dollars.

At a special meeting of the committee held July 14th, Mr. Rollin A. Keyes introduced a series of resolutions which were adopted, providing for the organization of parishes within the Society, quite along the lines on which the present parishes are organized, and inviting the members and friends of the New Church in Englewood to join the Society as the Englewood parish.

In accordance with this invitation at the following meeting, held September 4th, it was reported that the members of the Church in Englewood had dissolved their Society organization and had accepted. A list of thirty-two names of the members is given, all of whom were elected to membership in the Chicago Society.

Mr. King was assigned to the pastorship by the Chicago Society, it being arranged that the Englewood people should pay nine hundred dollars per year towards his salary, and so the present Englewood parish was established.

A special meeting of the committee was held October

20th to hear a report of the operations of the Bureau of Information, which had been conducted by women of the Society.

The Bureau was located in the church rooms, 17 East Van Buren street, with Miss Lilly M. Houts secretary.

Correspondence in the interest of a house called The Seville, for the entertainment of New Church people, was conducted, which produced from those who consequently engaged rooms, twenty-seven hundred dollars, which was paid to Mr. Edwin A. Munger, director of the establishment. A parlor was furnished and conducted also in the church rooms, by a special committee of women, at a cost of nine hundred and nineteen dollars.

The Bureau received aid from the Society, all told, to the amount of seven hundred and twenty dollars; with that exception those conducting it raised by solicitation or supplied the money used, the total amount of which the report does not give.

The correspondence amounted to seventeen hundred letters, which were received and answered.

The report says:

Every New Churchman and New Churchwoman in the world, whose name and address we could obtain, was communicated with by letter or circular. In this way we enlisted the interest of the whole Church. * * *

[Signed] ARIANNA E. SCAMMON, Chairman.

The amount of the pledge of one thousand dollars, which the executive committee made towards the exhibit in the exposition, that was required and paid, was six hundred and three dollars. The furniture that was used in the exhibit, by donation became the property of the Western New Church Union. The exhibit was conducted with much efficiency by the Rev. Willis L. Gladish.

The report of the two pastors for 1893 covers seven



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California Avenue and Le Moyne Street, Humboldt Park.

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pages of the large record, detailing at length the vast amount of work they did, special mention being made of the parlor meetings, especially those held throughout the summer at the New Church apartment house, The Seville. The summary is as follows:

Morning services in the temple, fifty-eight; evening services in the temple, thirty-three; morning services in Englewood, twenty; evening services in Englewood, nine; services in Kenilworth and other places, twenty-seven; parlor meetings, forty-three; class meetings, sixty-four; Thursday evening lectures, twelve; baptisms, thirty-five; confirmations, thirty-seven; administrations of the Holy Supper, nine times; funerals, twenty-three; marriages, fifteen.

The report of the Sunday-school at Van Buren street, Miss Scammon superintendent, shows it to have had an average attendance of fifty, and to have had a successful year.

The Englewood Sunday-school, Mr. Owen superintendent, was also successful.

THE NEW CHURCH IN THE WORLD'S PARLIAMENT OF RELIGIONS.

There was not before, and there has not been since, a World's Parliament of Religions, therefore it is unnecessary to give location or date.

In his article entitled, "The Genesis of the World's Congress Auxiliary," Hon. Charles Carroll Bonney, president, says, of his coming into the New Church: "I became satisfied that the New Church does indeed teach the 'True Christian Religion'—the religion of 'Common Sense'—and avowed myself a receiver of the heavenly doctrines of the New Jerusalem. I had become convinced that this Church would finally prove the reconciliation and the crown of all the religions of the world. Acting 'in freedom and according to wisdom,' I had accepted its matchless creed of 'The Divinity of the Lord, the Holiness of the Word, and the life that is called Charity.' Here I was taught the fundamental truths which made a World's Parliament of Religions possible."

Then Mr. Bonney goes on, and at considerable length gives those truths, for instance:

"There is a universal influx from God into the souls of men, teaching them that there is a God, and that He is one." (T. C. R. 8.)

"It is of the Divine Providence that every man is capable of being saved, and that those are saved who acknowledge God and lead a good life." (D. P. 325.)

"Every one in the churches where faith alone is received is taught that evils are to be shunned as sins." (D. P. 258.)

Quoting several more paragraphs from the writings,

which carry with them the common sense mentioned, Mr. Bonney further says: "Turning to the Holy Word and the Apostolic Writings, I found abundant confirmation of these teachings of the Church."

Then he devotes a page of small type to selections from the old and new Word, in confirmation of the writings, and builds a platform on which all religions could assemble.

Next he tells of further preparation by his association with ministers of many different denominations, and by making public addresses on "Law and Order" and "Moral and Social Reforms" in many different churches, saying: "Thus I came to know the distinguishing characteristics of various religious organizations; to respect their sincerity and zeal; to understand the reasons for their peculiar views. * * * Thus I came into a state of charity, not only towards the various denominations of Christendom, but also in regard to the different religions of the world."

He tells of his teaching a Bible class in a Baptist church, and in an Episcopal church, when on the establishing of a New Church congregation in his neighborhood, he became active with it. He says: "Before these classes I discussed in a familiar manner * * * the whole range of the religious themes which I had made subject of study. In similar ways it pleased Divine Providence to provide for dealing * * * with the other great departments of human progress, which were embraced in the World's Congress scheme."

Mr. Bonney says: "While thinking about the nature and proper characteristics of this great undertaking (the World's Fair), there came to my mind the idea of a comprehensive and well-organized intellectual and moral exposition of the progress of mankind, to be held in connection with the proposed display of material forms."

Then he tells of the invitation of his friend, Mr. Thomas Mills, then editor of the *Statesman Magazine*, to write his scheme, which he did, it appearing in that periodical October, 1889. The proposal met with universal public favor, and immediately followed the appointment of a general committee of organization, with Mr. Bonney as chairman.

Mr. Bonney quotes what Mr. Mercer says in his review of the World's Religious Congresses, relative to the relationship of Messrs. Bonney and Mercer to each other: "That in the spiritual intimacy of years, the desirability and feasibility of a universal conference of religions was often dwelt upon on the ground of our common faith as follows:

"A universal medium of salvation has been provided by the Lord, with every nation that has a religion, and to bring into friendly conference the representatives of all great historic faiths and of the denominations of Christendom, would develop the fact that to acknowledge the Divine and live well is the supreme and universal condition of religion, and would lead to the recognition of a universal bond of brotherhood in faithfulness to what one understands to be from the Divine, and to lead to the Divine."

Mr. Bonney says: "With this preparation it is not strange that Mr. Mercer performed the work allotted to him in a manner which endeared him to the chairman and other members of the general committee, and procured for the New Church such a hearing before the whole religious world as was never before attained or hoped for by its apostles."

Mr. Bonney published to the committee the objects to be accomplished as follows: "To unite all religion against all irreligion; to make the Golden Rule the basis

of union; to present to the world in the religious congresses * * * the substantial unity of many religions in the good deeds of religious life." And more in the same strain, all of which the religions of the world could stand upon in unity.

To the committee he gave a long list of themes to indicate the scope of religion, like, "The idea of God, its influence and consolations;" "that evils of life are to be shunned as sins against God;" "that the influence of religion on the family life is to make it virtuous and pure;" "that the conscience is not a safe guide unless enlightened by religion and guided by sound reason;" "the triumphs of religion in all ages;" "the influence of religion on literature and art," and many more.

He tells of his great anxiety in reference to the opening conference of the committee, and says: "To my great delight I found the committee in full accord with my views, and ready to go forward in the completion and execution of the necessary plans. The movement was manifestly in the stream of the Divine Providence and carried forward by its mighty tide."

Mr. Bonney pays very high tribute to the marvelous fitness of the Rev. John Henry Barrows, D. D., who became the permanent chairman of the general committee, remaining so until the end of the Congresses, filling the extraordinary place with ability impossible to surpass.

Speaking of Doctor Barrow's preliminary address, which announced the purposes of the committee to the religious world, he says: "That remarkable document, bearing the names of a Jewish rabbi, a Catholic archbishop, Protestant bishops and clergy, both orthodox and liberal, a Quaker and a New Churchman, was printed for the committee and thousands of copies distributed throughout the world."

The whole subject finally came before the Directory of the Columbian Exposition, which organized the Congress Auxiliary, with Charles Carroll Bonney as president, Thomas B. Bryan, as vice-president, Lyman T. Gage as treasurer, and the subject received the indorsement of the United States government.

We give here a few paragraphs from President Bonney's opening address to the Parliament:

"Worshippers of God and Lovers of Men!—Let us rejoice that we have lived to see this glorious day; let us give thanks to Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various races of men cannot be too highly esteemed.

"If this Congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth and stand in human history like a new Mount Zion, crowned with glory, and making the actual beginning of a new epoch of brotherhood and peace.

"For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not until then, will the nations of the earth yield to the spirit of concord and learn war no more.

"It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this Congress. To them our own hearts speak in love and sympathy of this impressive and prophetic scene.

"In this Congress the word 'religion' means the love

and worship of God and the love and service of man. We believe the Scripture that 'of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him.' We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial."

It is with the greatest possible pleasure that we here refer to "A Narrative and Critical Account of the Parliament of Religions," by the Rev. Frank Sewell.

In giving the things seen and heard, Mr. Sewell places them in the light of his very extended general learning and profound knowledge of the New Jerusalem, supplying forty-two pages with most intense and lovely interest. Of course we can only give a very few paragraphs of Mr. Sewell's beautiful writing, and point to the wealth of pleasure that is in store for any who may read the complete story.

Mr. Sewell proceeds and tells of "Reflections suggested by the place and time; of the audience; of the Christian addresses; of the New Church presentation and who were present in places of distinction, occurring September 13th; of the voices from the Orient; social and personal incidents; the closing scene; impressions as to the probable results of the Parliament; and Mr. Bonney's closing address."

BY MR. SEWELL.

Let us recall the scene of that ever-memorable morning, the 11th of October, when there came upon the platform of that vast Columbus hall,* filled with its four thousand spectators, that procession of the leaders and of the ablest exponents of the world's great historic religions. There were the ancient "Eastern" and "Western" Churches of Christendom, represented by the highest dignitary of the Catholic Church in America, Cardinal Gibbons, and by the venerable Archbishop of Zante, of the Greek Church, both in their canonical vestments, and attended by their suite of subordinate clergy: the Protestant Church of Christendom represented by Chairman Barrows of Chicago, the Rev. Dr. Momerie of London, Prof. Bonet-Maury of Paris, Count Bernstoff of Berlin, and many other prominent ministers and laymen; the Armenian Christian Church by its delegate from Cilicia, Asia Minor; the Church in Syria by its archimandrite, Gibora of Damascus; the African Christian Church in America by two of its bishops; the Greek Church of Russia by Prince Serge Wolkonski of St. Petersburg; the ancient Confucian religion of the Chinese represented by a member of the Chinese legation at Washington, with his suite of attendants, bringing an essay sent by order of the Emperor of China; the most ancient of Japanese religions, that of Shinto, represented by its high priest and scholars, all in their quaint ceremonial garments; the Brahmins of India, represented by Harain of Bombay and by the youthful and happy-faced monk, Suami Vivi Kananda, clad in an orange-colored garb and golden turban; the vast following of the gentle Buddha, represented by the tall and graceful Dharmapala of Ceylon, clad in pure white; the Religion of Jain, by Gandhi, the thoughtful-faced secretary of their Association at Bombay; the Brahmo-Somaj, the so-called "New Dispensation of

*NOTE:—The Parliament and Congresses were held in the Art Institute building, there being two halls, Columbus hall, having capacity of four thousand persons, and Washington hall of three thousand. They were many times filled to their utmost. The sessions of the Parliament proper were held in Columbus hall.

India," represented by the deep-eyed and mellow-voiced Mozoomdar, author of "The Oriental Christ," and by the scholarly and gentle Nagarkar; also the leader in Oriental theosophy, Chakravarti, besides many of the other sects or orders of Brahmins and Buddhists, both of Japan and India, represented by their priests, scholars, pilgrims, and monks; the native African represented by the young and bright-faced Prince Momolu Massaquoi, a Christian convert of the tribe of the Veys, near Ligeria; the ancient religion of Moses, represented by the venerable and eloquent Jewish Rabbis Wise of Cincinnati, Gottheil of New York, and Hirsch of Chicago.

In the midst of this impressive and august body, with cardinal, archbishops, bishops, priests, and scholars of all the faiths of mankind on his right and left, sat, as president, organizer, and director of the whole, a New Churchman, our zealous and beloved brother, Charles C. Bonney, Esq., and near at hand his pastor, the Rev. Lewis P. Mercer, to both of whom, under Providence, mankind is indebted, we have reason to believe, for the first conception of this mighty enterprise, so full of meaning to the whole religious world, and for its successful conduct through appalling difficulties and discouragements to this triumphant and happy issue. Rightfully did President Bonney hold the central place in that assemblage, not only as representing the New Church of this new age, without whose influence and inspiration from above into all the faiths of mankind this meeting could never have come about, but by his universally acceptable management and direction, his wise judgment, happy manner, and broad and liberal comprehension of the scope and purpose of the meeting, proving himself the Providential instrument for making the occasion productive of the highest results for good. It was not strange that President Bonney's name, as "the man we all love," was in the mouths of these gentle visitors from the far East, that his appearance was always the occasion for joyous applause from the audience, that his words always seemed most happily to meet the moment, to bring some bright, fresh, and happy thought or interpretation to what was going on; nor that, later, in the wonderful closing scenes of the Parliament, the

night of the parting, he was hailed and cheered by the vast audience rising to their feet and waving their handkerchiefs; so that it was long before he could utter his words of humble and sincere acknowledgment and gratitude—"Not unto us, not unto us, O Lord, but unto Thy name give the glory."

Thus, as on a second Pentecost, the birthday of a new Christianity, we see the tribes of the earth all assembled by their representatives into this Religious Parliament, called together and presided over by a New Churchman. I say called by a New Churchman, not with any authority as such, nor with any recognition or knowledge of him as such by those who answered, but as in the providence of the Lord so brought about, and in that Divine Providence resulting in so many remarkable corroborations of the teachings of the Church.

It will be remembered that at the first day of Pentecost "there were dwelling at Jerusalem, devout men of every nation under heaven, who came together to hear the Apostle who had received the gift of the Spirit and spake with tongues. Here were Parthians, Medes, and Elamites, the dwellers in Mesopotamia, in Judea, in Cappadocia, in Pontus, and in Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians" (Acts ii: 1-11). And yet neither were these called together by any authority, civil or ecclesiastical. They were simply there, at the Lord's appointed time, for the introduction of a new religion into the world, "when the day of Pentecost was fully come." And after gladly receiving the Word, which Peter the Apostle then preached to them, some three thousand of these Jews and strangers were baptized and added to the infant Church of Jesus Christ.

The Parliament consumed seventeen days and was rightly termed "A Continuous Religious Symposium."

The two large volumes of which Rev. Dr. John Henry Barrows, chairman of the general committee, is author, as writer and compiler, contain sixteen hundred pages, devoted exclusively to the history. Of the table of con-

tents fourteen pages are consumed in giving the subjects of the formal addresses and the names of their authors. Title, "The World's Parliament of Religions."

The subjects adopted by Doctor Barrows to be brought before the Parliament as understood by the New Church, they and those who presented them being named by Mr. Mercer, were: "The Soul and Future Life," Rev. Samuel M. Warren; "The Divine Basis of Cooperation between Men and Women," Lydia Fuller Dickinson; "The Character and Degree of the Inspiration of the Christian Scriptures," Rev. Frank Sewell; "The Incarnation of God in Christ," Rev. Julian K. Smyth; "Reconciliation Vital, not Vicarious," Rev. Thomas F. Wright, Ph. D.; "Swedenborg and the Harmony of Religions," Rev. Lewis P. Mercer.

The first of the Congresses Auxiliary convened in May, they continuing and ending the last week in October. There were 1,245 sessions, 5,974 speakers, and 750,000 attendants.

PRESIDENT BONNEY'S CLOSING ADDRESS.

What man deemed impossible, God has finally wrought. The religions of the world have actually met in a great and imposing assembly; they have conferred together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace with many warm expressions of mutual affection and respect. The laws of the Congress forbidding controversy or attack have, on the whole, been wonderfully observed. The exceptions are so few that they may well be expunged from the record and from the memory. They even served the useful purpose of timely warnings against the tendency to indulge in intellectual conflict. If an unkind hand threw a firebrand into the assembly, let us be thankful that a kinder hand plunged it in the waters of forgiveness and quenched its flame. If some Western warrior, forgetting for the moment that this was a friendly conference and not a battle-

field, uttered his war-cry, let us rejoice, our Orient friends, that a kinder spirit answered: "Father, forgive them, for they know not what they say." No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this Congress. The knowledge here acquired will be carried by those who have gained it as precious treasure to their respective countries, and will there, "in freedom and according to reason," be considered, judged, and applied as they deem right. And now, farewell. A thousand congratulations and thanks for the cooperation and aid of all who have contributed to the glorious results which we celebrate this night. Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world who worship God and love their fellow men join in the anthem of the angels:

"Glory to God in the highest,
Peace on earth, good will among men!"

THE CONGRESS OF THE NEW JERUSALEM CHURCH.

The arrangements were made and organization effected by a committee of organization, of which Rev. Lewis P. Mercer was chairman, and a cooperating committee of women, of which Miss Arianna E. Scammon was chairman. The labor of these committees was continuous during the six months of the exposition.

The Congress met September 13th, in Washington hall, there being an audience of about three hundred. On the platform besides the president, Mr. Bonney, Mr. Mercer, and Miss Scammon, the presiding officers, there were as visitors, Mr. Mozoomdar, of India; Miss Jeanne Serabji, a convert from the Parsi faith; the young African Prince Momolu Massaquoi; Dr. Carl Von Bergen of Sweden; Mrs. Magnusen from Iceland; and Bishop Arnett of the African Methodist Church.

There was an address of welcome by President Bonney,



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a welcome and declaration by Mr. Mercer, and an address of welcome by Miss Scammon.

The doctrines of the New Church were declared during the succeeding sessions under several different heads as follows: "The Origin and Nature of the New Church" (to this subject there were devoted five addresses); "Its Doctrines the True Basis of a Universal Faith and Charity" (six addresses); "The Planting of the New Church" (seven addresses); "The Future of the New Church" (nine addresses); "Woman of the New Church" (nine addresses).

The publication of the addresses fills three hundred and fourteen pages.

Attention is invited to Rev. Lewis P. Mercer's volume, "The New Jerusalem in the World's Religious Congresses," in which will be found Mr. Bonney's charming article, "The Genesis of the World's Congress Auxiliary of 1893," also Rev. Frank Sewell's lovely "Narrative and Critical Account of the Parliament of Religions, from Things Heard and Seen;" the book also containing the addresses and much other interesting and valuable matter.

May the spirit which originated and made the Parliament possible, as shown by its harmonious sessions, live and work on, until its place is filled by a World's Conference of Universal Religion which, having its foundation from the Divine, has lodgment in spiritual man, and dominates the world spiritually and secularly.

STEINWAY HALL.

In June, 1894, the Chicago Society leased to The New Temple Music Company, the land on which stood the Van Buren street temple, for a term of 99 years, at a rental of \$5,000 for the first year, \$12,500 for the next 9 years, increasing each 10 years, until for the last term of 59 years the annual rental was to be \$25,000. The Society joined with the Music Company in a mortgage which covered the land, leasehold rights, and proposed building, for borrowed money, amounting to \$140,000, which amount was in 1896 increased to \$160,000, under a new mortgage.

To secure itself in case the Society should be compelled to pay the amount as stated, the Society held a first lien on all the property, subject to the mortgage.

The temple was razed and beautiful Steinway hall soon occupied the site, at a final cost, including expenses and subsequent improvements, of about three hundred and twenty thousand dollars, not including land.

The people of the Society were very happy. They could see the seemingly secured income of thousands of dollars annually flowing in, and all the expense of as many churches as could possibly be needed in the city and vicinity for generations to come paid without any of their concern or responsibility.

But it did not turn out that way, and it was a mistake to so expect. The wide-spreading principle involved in the command, "Bring an offering and come into His courts," was entirely neglected; there was nothing in the proposition, nor could there be for the Society, but complete failure, and it came.

The building did not make money; the rental of twelve thousand five hundred dollars paid with some regularity for a year or less became very uncertain; kept up for a time by different business makeshifts, it failed entirely; when, finally, in December, 1899, after five and a half years of faithful effort by the owners of the Music Company, and great forbearance on the part of the Society, an arrangement was made under which the Company surrendered to the Society all its interest in the property and enterprise, together with three hundred and sixty shares of stock in other enterprises of doubtful value, to pay accumulated indebtedness due the Society, and retired from the proposition, accepting the loss of all it had put in, which amounted to a very large sum, approximating a hundred and sixty thousand dollars or more.

Steinway hall was now, in fact, the property of the Chicago Society, subject to the mortgage of one hundred and sixty thousand dollars, and it, employing a building agent, commenced the management of the enterprise.

Under date of Dec. 18, 1899, a committee appointed for the purpose addressed to the members of the Society a letter in which, referring to Steinway hall, among others, is this paragraph:

The Society has recently been obliged to take title to the whole property, owing to default in payment of rent. The committee finds that on account of present conditions the building is not producing any net income, neither in their judgment can it be made to do so for at least one year. Pending this condition it seems inevitable that the whole expense of maintaining the parish services, including support of the pastors, must be met by individual contributions, and by parish treasuries.

[Signed] CHARLES H. CUTLER, EDWIN A. MUNGER,
ARTHUR W. BURNHAM.

And now from the pinnacle of seeming happiness,

built upon the absence of necessity for supporting the services, the members of the Society found themselves confronting two routes, one, attend service and pay all its costs to maintain; the other, neglect to pay and allow the service to cease.

They chose the former and taking hold of the work courageously, though it required severe effort and much self-denial, the churches were kept open, and the services paid for; great aid being given by the generosity and self-sacrifice willingly practiced by the pastors, Revs. Mercer, King, and Saul.

Yet Steinway hall did not pay. Seventeen months had passed and still there was no income in sight; the Society had debts pressing, and the interest on the big mortgage amounted to seven thousand two hundred dollars per year. The money affairs seemed to be buried in gloom, which should not have been allowed, under the bright light which arose from the self-supporting parishes.

Now, as He had done before for the Chicago Society, under similar conditions, by effecting the sale of property, the Lord pushed aside the gloom and allowed a sale, this time of Steinway hall and the accompanying mortgage.

May 1, 1901, was the date of the transaction. There was received \$107,000 in cash; land at the southwest corner of Indiana avenue and Thirty-ninth street, 100 feet on the avenue by 160 feet on the street, on half of which stands a four-story building, devoted to small stores and small apartments; and land at the northwest corner of Thirty-ninth street and Vincennes avenue, 127½ feet on the street by 107½ feet on the avenue, on which is a temporary building devoted to business; also a note for \$10,000 bearing interest at six per cent., payable semi-annually, becoming due June 1, 1908, made by the lessee

of the land for money borrowed from the conveyor of the land to build the building, an agreement having been entered into by the conveyor and holder of the note, to buy the building June 1, 1908, under stated terms of appraisal, this responsibility to buy being assumed by the Chicago Society.

These two pieces of property and the note, the Society inventoried at \$110,000, making with the cash, \$217,000 for its interest in Steinway hall, and the land on which it stands. For the making of the sale the Society paid \$8,000.

And so the clouds—the big building, with its trouble and big mortgage—passed on, while sunshine lighted the Chicago Society, showing it with money to build churches, to pay ministers, to help the Church in general, promote its extension, and help others; another trial was allowed.

Following the leasing of the Van Buren street land and preparation to raze the temple, arrangement was made for two rooms, second floor 274 Wabash avenue, for a church auditorium and book room, from Aug. 1, 1894 to May 1, 1895, at a rental of fifteen hundred dollars for the term, and there the organ, chancel furniture, pews, and books were placed and the services conducted. At the expiration of this term services were conducted for a few months in Steinway hall, when the ever previously prevailing central services were permanently abandoned.

1895.

To the meeting of the executive committee held Monday, April 1, 1895, Mr. C. Jesper Cobb reported that members of the Society residing in the North division had formed a parish organization, in accordance with the requirements of the executive committee, and asked for

an additional appropriation of one hundred and twenty-five dollars to cover the expense of putting the Lincoln Park chapel in proper order for a place of worship, making the amount used for that purpose to be six hundred and seventy-five dollars. The request was granted.

By a special meeting of the committee held September 7th, very appropriate and affectionate memorials were placed on record to Mrs. Abigail Corbin Abbott Barry, who was born in Salem, Mass., June 25, 1812, and departed this life in Chicago, Aug. 5, 1895; to Mr. Dyer Noble Burnham, who was born at Middletown, Vt., May 3, 1807, departing this life in Chicago, Aug. 13, 1895; and to Mr. George Frederick Root, who was born at Sheffield, Mass., Aug. 30, 1820, departing this life at Bailey Island, Me., Aug. 6, 1895; all of whom were long, very useful, and most highly respected members of the Society.

From May 1, 1895, the services were conducted for a time, as has been said, in Steinway hall, at the rental rate of two thousand dollars annually, and the book rooms and Western New Church Union were established in Rooms 901 and 902 Steinway hall, at a rental of sixty-five dollars per month.

To the meeting of the executive committee, which occurred Nov. 4, 1895, report was made by a special committee previously appointed, that a church near the corner of Berkeley avenue and Forty-second place had been leased to July 1, 1897, at a monthly rental of fifty dollars, and the special committee was empowered to expend money not exceeding one thousand dollars in putting it in order for worship, and in moving the organ and furniture formerly in the Van Buren street temple; thus was the foundation laid for Kenwood parish. The services were inaugurated December 15th under the name, "Kenwood Church of the New Jerusalem."

1896.

In the annual meeting of the Society held Jan. 20, 1896, a committee consisting of Dr. Oscar Oldberg and Miss Arianna E. Scammon was appointed to receive contributions for a memorial window to the Rev. John Randolph Hibbard, to be placed in the National Church in Washington, the proposition being carried through to completion; the window so placed at a cost of about two hundred dollars.

The reports from the parishes for 1895 show the average attendance at worship to have been, Englewood, ninety; North division, sixty; and Kenwood, two hundred. Sunday-schools were conducted in all. The two pastors, Messrs. Mercer and King, served the three parishes; Mr. Mercer at Kenwood in the morning, Mr. King at Englewood in the morning, and the two alternating at the North side chapel at four in the afternoon.

ALEXANDER OFFICER.

Feb. 7, 1898, the executive committee placed on record memorial remembrance for Mr. Officer, which remains a tribute of love from the Society. The following is prepared for this history:

Mr. Officer was born in New Cumberland (near Harrisburg), Pa., in 1820, making his home in Chicago in 1849, in which year he became a member of The Chicago Society of the New Jerusalem, remaining an active and very devoted member until physically incapacitated in 1895, when he was compelled to withdraw from activity in all affairs, but ever remaining a devoted servant of the Church.

He was for a half century an interested and faithful student of the doctrines of the New Church, attaining a

degree of intelligence in the writings as to place him among the doctrinaires, a place rarely attained by laymen.

In the biographical article devoted to Mr. Scammon in the fore part of this history, he is cited as a most conspicuous example for laymen, reasons being given. Now, having made a careful study of the New Church in Chicago, covering its seventy years of life, we are able to point to another equally extraordinary, though of a different kind.

A close reader, and a deep thinker; a talker of limited extent, but a ready and attentive listener; always present when there was anything doing, or to be done; a devoted attendant at the sanctuary, and ever-willing contributor; for forty-five years a daily worker for the Church and for its extension, ever living in the sphere of it; we look into the past and see a small group of men to whom must be given the credit for the physical effort indispensable to the planting and nurturing of the Church in Chicago and adjacent territory, in the background of which we see him of whom we are writing, Mr. Alexander Officer, the man at the helm.

Mr. Officer brought conservatism, care, and conscientious fidelity into everything with which he was connected, and impressed all who knew him with his lovable character and personality.

Mr. Officer's first marriage was to Frances Dickinson. From this marriage there were born four children, Mary Williams Officer; Walter Officer; Kate Dickinson Officer, and Frances Officer. Of these, Kate Dickinson Officer (Mrs. Rollin A. Keyes), is living. The second marriage was to Emma M. Hemple. There were no children from it. Mrs. Emma M. Hemple Officer lived some years after his call to the higher life.

The writer will presume to digress from the good rule

not to write in the first person, to here make lasting notation of the interest and affection which make up his memory of Mr. Officer, whom, in the Church and its affairs, he had the pleasure of meeting during twelve or more years.

By the meeting of the executive committee of May 1, 1898, a resolution was adopted that Rev. John S. Saul be employed as Coadjutor pastor and installed as pastor for the North side parish, and the chairman was instructed to arrange for having the resolution put into effect.

A special meeting of the Society, held Sept. 24, 1898, authorized the trustees to borrow eight thousand dollars, to be used in building a new church edifice for the Englewood parish, to be located on the site of the old chapel, northeast corner of Stewart avenue and Seventieth street; the loan to be secured by mortgage on the property.

1899.

The loan, as above, was effected and the building erected, the dedication occurring the second Sunday in January, being the 8th of January, 1899.

The report of the parish speaks in very thankful and beautiful terms relative to possession of the "beautiful new house of worship;" extends thanks to the members of the executive committee for their faithfulness and care in looking after the construction, saying: "Mr. Cutler has been untiring in his personal attention to the work, and the members of the parish will be reminded of his faithful services whenever they think of the new temple." The church is named, "The Church of the Divine Humanity."

THE HUMBOLDT PARK PARISH.

To plainly present this subject the following repetition will be excused.

As has been shown, a special meeting of the Society was held Aug. 23, 1855, which empowered the executive committee to provide for worship on the north side of the river, and to engage Mr. Ragatz to conduct it; and the city directory of the next year, in the list of church services, notes: "New Church German Society, service at nine A. M. and three P. M. in the basement of St. Paul's Church, Ohio street and La Salle avenue."

Further, it is shown, by the report of the executive committee for 1857, that through the effort of Mr. Ragatz, land had been obtained and a chapel erected on Reuben street near Chicago avenue, and that Mr. Ragatz' service had been transferred there.

The greater portion of the value of this land and chapel was obtained from members of the congregation, the value being two thousand three hundred and ten dollars, all of which was accomplished without incurring debt; the title to the property was vested in The Chicago Society of the New Jerusalem; Mr. Ragatz' congregation being known as the "German branch."

Mr. Ragatz continued to administer until in 1871, when he was succeeded by lay readers and others until 1883. During this time service was conducted quite regularly, for several of the years the place being filled by Mr. Charles Wieser, a licentiate. During 1883 Rev. William F. Schliffer was the pastor, while in 1884 and 1885 the service was again conducted by laymen; Rev. Adolph J. Bartels becoming the pastor in 1886, remaining

in charge of the Society until 1899, though he performed much missionary service during all the years.

In 1893 the Reuben street (long since, Ashland avenue) property was sold for thirty-six hundred dollars, as has been shown, following which the services were transferred to 1140 West Division street.

During the latter part of his pastorate, Mr. Bartels caused a change of name from the German branch, and German Society, under both of which names the Church was known, to the "Second Society of the New Church."

Jan. 9, 1899, a report was made to the executive committee, by a committee consisting of the pastors of the Society, which had been appointed some time previous, recommending the organization of the Second Society of the New Church into the Humboldt Park parish of The Chicago Society of the New Jerusalem. Accompanying the report, Mr. Mercer, as chairman, gave the names of forty-four members who would become members of the Chicago Society. The committeemen were instructed, and the committee continued to complete the organization.

In the meeting of the executive committee February 6th, a report was read, signed by Arthur T. Fletcher, president, and Lena B. Rauch, secretary, setting forth the complete organization, when the forty-four members were elected to membership in the Society, and Humboldt Park parish was established.

So we find that Humboldt Park parish is the straight descendant of Mr. Ragatz' La Salle avenue and Ohio street mission of 1855, fifty years gone. Contemporaneous with the early years of struggle of the Chicago Society, the little sister supplied its own place of worship, which so remained for thirty-six years; and by its own effort conducting its service, fairly continuously, many more years than has any organization of the Church in Chicago, excepting the Chicago Society.

When thought is given to the life and experience of the German Society, and the little money that was used during the many years of its existence for the maintenance of the service is appreciated, one cannot fail the conclusion that love for the Church ruled in all—leaders and people.

The chapel and land, 910 Fairfield avenue, occupied by the Humboldt Park parish, were purchased in 1899, at a cost of eleven hundred and fifty dollars, including church furnishings. One hundred and fifty dollars cash was required, which people of the parish furnished, while one thousand dollars was carried in a mortgage held by one of the members. This mortgage the Chicago Society paid later, becoming owner of the property; and the amount advanced by people of the parish was eventually returned to them.

1900.

The annual meeting of the Society for 1900 was held January 15th in the hall located on the seventh floor of Steinway hall, where, following the erection of that building, the annual meetings were generally held until 1905.

By the meeting, the by-laws of the Society in use now, save as they have been amended, were adopted.

Rev. Lewis P. Mercer read his resignation as pastor of the Chicago Society, announcing his intention to devote his whole time to the work of General pastor of the Illinois Association; the resignation to take effect as soon as arrangements might be completed for the filling of his place as pastor of the Kenwood parish.

In its report the executive committee, by its long-time faithful chairman, Mr. Charles H. Cutler, said:

"After mature and careful deliberation and being fully aware of the responsibility, your committee deemed it

necessary to notify the parishes of the inability of the Society to continue the support of the ministers, and under the lead of the Senior pastor, generously supported by the Coadjutor pastors, an earnest effort has been made to awaken in the members a realization of responsibility for the support of the ministry, with encouraging results."

The report from the Kenwood parish shows an average attendance at morning service of one hundred, and that the parish had determined that the correct thing to do was to conduct its service and affairs without depending on the Society.

The report of the executive committee of the Englewood parish, by Mr. Oscar Oldberg, chairman, speaks of the freely bestowed contributions by the members for the support of the services, promising a decided increase in the revenues, and showing a healthy condition.

The North side parish reported by its chairman, Mr. Robert Matheson, that it had raised a subscription list which, with Sunday offerings, would produce such an amount that, by allowing him time for secular work, an arrangement had been made with Rev. John S. Saul for the year 1900. The membership was given as fifty-six, and average attendance fifty; the average attendance at the Sunday-school being forty-two.

From the report of the Humboldt Park parish is seen that on Sept. 17, 1899, the chapel, 910 Fairfield avenue, was first occupied by and dedicated to the uses of the Lord's New Church, "the occasion," the report says, "will remain a memorable one, owing to the large attendance and general pleasure." The Sunday services were being conducted as they had been, by Mr. Mercer and Mr. Saul alternating, in the afternoon, besides which there were different services and classes held during the week.

The average Sunday attendance was forty; at the Sunday-school, thirty. The report is signed, William Kellogg, president.

The report of the pastors, signed by Mr. Mercer, Mr. King, and Mr. Saul, shows for 1899: Baptisms, eleven children and fourteen adults; thirty-one confirmations; ten marriages; and eleven funerals.

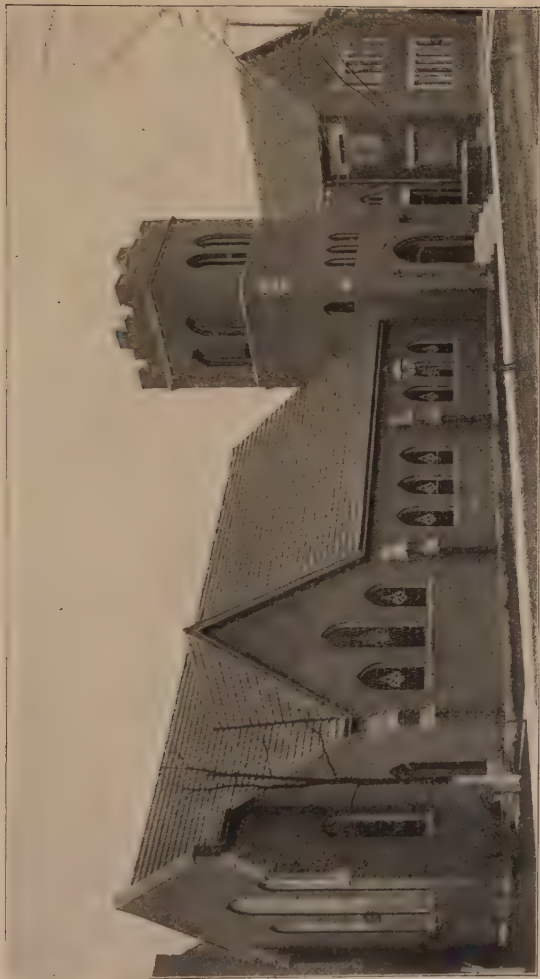
The pastors say: "We believe that the present organization of the Society, with the parishes upon the footing of individual churches, is a good movement; but it is a means, not life. It will be efficient in the degree that it is an occasion for a new life, warm with zeal and wise with purpose to obey the voice of the Lord, * * * and to cooperate with one and another, to exalt the Church as the primary interest in life."

The report of the treasurer, Jan. 1, 1900, shows assets amounting to four hundred and forty thousand dollars, and liabilities, one hundred eighty-three thousand and seventy-five dollars.

The report of the treasurer further shows that the seven lots which the Society owns in Oakwoods cemetery contain about five hundred square feet each, in which, up to that time, there had been seventy-six interments, leaving room for about the same number.

A special committee, consisting of Joseph R. Putnam and Joseph Sears, to which had been referred the resignation of Rev. Lewis P. Mercer, which he submitted to the annual meeting January 15th for suitable answer, reported to the meeting of the executive committee March 5th, with a letter which it was deemed met the requirements, and which was adopted as the expression of the Society in acknowledgment of his long and faithful service.

The secretary was instructed to have a copy of the letter suitably engrossed and to present the same to Mr.



KENWOOD CHURCH AND PARISH HOUSE,
Woodlawn Avenue and Forty-sixth Street, Kenwood.

The average Sunday attendance was forty; at the Sunday-school, thirty. The report is signed, William Kellogg, president.

The report of the pastors, signed by Mr. Mercer, Mr. King, and Mr. Saul, shows for 1899: Baptisms, eleven children and fourteen adults; thirty-one confirmations; ten marriages; and eleven funerals.

The pastors say: "We believe that the present organization of the Society, with the parishes upon the footing of individual churches, is a good movement; but it is a means, not life. It will be efficient in the degree that it is an occasion for a new life, warm with zeal and wise with purpose to obey the voice of the Lord, * * * and to cooperate with one and another, to exalt the Church as the primary interest in life."

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Mercer, and also to have publication of it made in the *New Church Messenger*, all of which was done. As the expressions of the letter are to an extent a repetition of what has been said, it is not necessary to give it.

A meeting of the Society held March 16th authorized the placing of a mortgage on the North Clark street chapel and land, to secure a loan of eight thousand dollars at six per cent. per annum, to be used in paying pressing indebtedness. The mortgage was made and the money obtained.

1901.

During the year land at the southeast corner of California avenue and Le Moyne street, fronting fifty feet on the avenue, was purchased by the Society at a cost of five thousand dollars, for a site for a church for Humboldt Park parish, and the same year Mr. Saul became the pastor; some time thereafter Rev. Eugene J. E. Schreck being employed by the North side congregation to administer in the afternoon, filling the pastorate vacated by Mr. Saul.

There was also purchased during the same year land at the southwest corner of Woodlawn avenue and Forty-sixth street, being fifty-seven feet on the avenue, and one hundred and eighty on the street, at a cost of fifteen thousand dollars, to be used for a church and parish house for Kenwood parish.

The cost of the organ installed in the Englewood Church in 1901 was two thousand dollars, to which must be added the cost and installation of the motor.

During the first half of 1901, Rev. John S. Saul administered to the Kenwood parish, much, if not all the time, save three Sundays in April, when Rev. Charles H. Mann filled the pulpit. October 1st of that year Rev. Eugene J. E. Schreck became the pastor.

1902.

In 1902 land was purchased on Sheridan road facing south between Rokeby street and Sheffield avenue, being 1210 Sheridan road, having a frontage of sixty feet, costing five thousand six hundred dollars, for a site on which was erected the present Sheridan Road Church and parish house; the name "Sheridan Road Church" being soon after adopted by the people of the parish, adding another to the several names by which the North side congregation has been known since the establishing of the mission before the fire. Also in the same year the North Clark street chapel and land—the old Church home—was sold to the Herman Baptist Church for ten thousand dollars. During the interim between this sale and the completion, ready for occupancy, of the Sheridan Road Church, the congregation worshiped in a hall on Hampden court.

The Humboldt Park Church was completed and furnished in 1902 within the amount appropriated; the dedication occurring Sunday, October 26th, under the leadership of Rev. Mr. Saul, Presiding minister; Rev. Mr. Schreck delivering the dedication sermon; parts in the ceremony being taken by Mr. Charles H. Cutler, president of the Chicago Society, and Mr. John J. Geiger, president of the parish. The auditorium was filled beyond the seating capacity. After the service a bountiful dinner was enjoyed in the Sunday-school room by all who chose to accept the hospitable invitation.

1903.

In 1903 an organ was purchased and placed in the Humboldt Park Church, at a cost of one thousand and thirty-eight dollars.

May 31st of that year the Sheridan Road Church was

dedicated under the direction of the Presiding minister, Mr. Saul, Rev. Lewis P. Mercer delivering the sermon and administering other parts of the service, assisted by Rev. Mr. Schreck, while the parish organization was represented by Mr. Robert Matheson, its presiding officer. Following the service as in Humboldt Park, a collation was served in the parish house.

During this year the chapel and land, 910 Fairfield avenue, formerly occupied by the Humboldt Park congregation, was sold for one thousand and twelve dollars.

A day when heavy rain fell much of the time, March 10, 1903, at noon the corner-stone of the Kenwood Church was laid by the pastor, Rev. Eugene J. E. Schreck, assisted by Revs. John S. Saul, Samuel C. Eby, Louis G. Landenberger, Charles A. Nussbaum, Eugene D. Daniels, Adolph J. Bartels, and Herbert C. Small. Mr. Charles H. Cutler, president of the Chicago Society, presented the stone, and Dr. Joseph P. Cobb, president of Kenwood parish, placed it in position.

Mr. Schreck opened the service by reading from the Word, Mr. Saul offered prayer, and the other members of the clergy read portions of the One Hundred and Eighteenth Psalm alternately. Mr. Schreck delivered the doctrine of the Church as represented by the corner-stone, annointed it, and declared it laid; flowers were laid on it, and the benediction pronounced.

About fifty persons were brave and devoted enough to disregard the fierce rain and be present. On the completion of the ceremony, as above, they retired to the residence of Mr. Schreck, in the immediate neighborhood, where luncheon was enjoyed, and Mr. Eby delivered an address intended to be part of the ceremony. Others made short speeches. Of the addresses several were later put in print.

The General Convention for 1903 held its annual meeting in Chicago, commencing Saturday, June 27th, and closing Tuesday, the 30th. Its sessions were held in the Kenwood Church, while the meetings of some of the auxiliary organizations were held in the Englewood and Sheridan Road Churches.

Saturday evening following the opening of the Convention, Divine service was held in the Sheridan Road Church, conducted by Rev. Louis G. Hoeck.

Sunday morning the service in all the parishes included the administration of the Holy Communion; the morning worship in Sheridan Road Church being conducted by Rev. James Reed, and in the evening by Rev. John W. Stockwell.

In Humboldt Park Church, Rev. William L. Worcester presided in the morning; in the afternoon Rev. Louis H. Tafel conducted service in German; and in the evening Rev. Albinus F. Frost delivered his lecture, "Swedenborg and the Books He Wrote."

In Kenwood the sermon was delivered by Rev. Lewis P. Mercer; the Lord's Supper being administered by Rev. Samuel S. Seward, president of the Convention. The evening worship was conducted by Rev. Charles W. Harvey.

In Englewood, Rev. John Goddard presided in the morning, and administered the Communion, Rev. George Henry Dole conducting the evening worship.

Service in the African mission was conducted by Rev. James E. Thomas, of Washington, D. C. This mission, or work among the colored people, has been under the leadership of Mr. Albert Simons for five or more years, and has been continued with as much regularity as may seem consistent with ruling conditions. Mr. Simons is entitled to credit and encouragement. The present meeting place is 3600 South State street.

The number partaking of the Communion in the several places of worship was 437.

The Sunday offerings, which by custom go to the treasurer of the Convention, amounted to \$241.87, and subscriptions for the Board of Home and Foreign Missions, made the following day, amounted to \$403.25; total, \$645.12.

The attendants from outside the city, who availed themselves of the privilege of obtaining special traveling rates, numbered 159.

The cost of providing for the annual meeting, met by the Chicago Society and people of Chicago, was \$1,021.58.

Oct. 1, 1903, Rev. Eugene J. E. Schreck became pastor of the Englewood Church, being succeeded in Kenwood by Rev. John W. Stockwell, under the same date.

1904.

The formal dedication of Kenwood Church occurred Sunday, Jan. 10, 1904, at four P. M., being led by Rev. Mr. Saul, as Presiding minister; Rev. Mr. Schreck preaching the sermon, while the pastor, Rev. John W. Stockwell, filled the part falling to him, as did the president of the parish, Dr. Joseph P. Cobb.

The total parish membership, as shown by the reports for 1904, is four hundred and sixty-one. Besides these there are many members of the Church and of the Chicago Society who reside in suburbs, and yet others that are not included.

The system in vogue, as may have been seen, contemplates furnishing to each of the established parishes, and to others as they may become ready for them, a church and parish house, organ and motor for same, and to keep them in repair, all without cost to the parishes; while

they should entirely support the services, supply furnishings for parish house and parlors, and meet other parish expenses.

When the proposition now under consideration, to furnish a parish house for Humboldt Park parish, is carried into effect, which it is quite safe to say will be without unavoidable delay, all the parishes will have the equipment which, as above, the Society contemplates supplying.

It may be said that honest desire exists among the people of the several parishes to attain the position of self-support, and there are reasonable grounds for hope that the desire will be realized some time.

The property of the Society, as shown by the statement of the treasurer Jan. 1, 1905, amounts to \$206,494.95, which, of course, to be converted into money would require to be very much reduced. The income of the Society based on 1904 should be \$6,300, while the annual expenses, together with some special expenses, will amount to \$5,100. Providing more aid than was given the parishes in 1904 will not be required by them, a balance of \$1,200 will be left.

Owing to the purchase this year of a motor for the organ in each of three of the churches, and extensive repairs on the Englewood Church, this showing is possibly more unfavorable than the average.

There is no indebtedness.

During 1904 the Chicago Society and a few individual members contributed eleven hundred dollars for the use of the General Convention in its successful effort at Swedenborg house in the Louisiana Purchase Exposition, St. Louis; sent delegates to the Convention, and its three pastors to visit Swedenborg house, costing three hundred dollars, and there is now being circulated in the Society a

paper on which liberal subscriptions are being written, to provide money with which to start a permanent fund for the assistance of aged needy ministers, these and others being in addition to the fixed annual expenses.

For several years persistent missionary effort has been carried on among the Swedes in Chicago, by Mr. John Headsten, who is of that nativity.

Mr. Headsten, who is an authorized candidate for the ministry, has read of the doctrines thoroughly and very receptively, and is well qualified to preach. He is undoubtedly sowing seed, some of which will fall "on good ground," but thinks he has not met with sufficient apparent success to warrant him in giving up his secular employment.

He occasionally fills the pulpit in some of the parish churches, and is very deserving of encouragement, and should have substantial missionary assistance.

Dr. Charles S. Mack of La Porte, authorized to preach, has for several years, in the absence of pastors, administered to the Chicago congregations to the entire satisfaction of his auditors.

THE OFFICIAL ORGANIZATION.

The official organization of the Chicago Society is made up of a president, secretary, treasurer, and six trustees. Of these the president, secretary, treasurer, and two trustees are elected each year by the annual meeting.

Besides these, there is, as a member of the executive committee, one who is elected annually by each of the parishes, who are known as "parish delegates." There being at present four parishes, there are four such members.

There is also a ministerial member elected annually by the committee, from the local ministers.

The rules of order require that the president and treasurer be elected from among the trustees, consequently the number of members of the executive committee is twelve, all of whom have like privilege of voting and speaking.

The president and secretary of the Society fill the offices of chairman and secretary of the executive committee.

The committee makes its own by-laws and appoints such sub-committees as it deems necessary.

The title to the real estate of the Society is vested in the six trustees.

Besides the above, each parish has its official organization elected by the parishioners.

Officers of the Society and members of the executive committee for the latter part of 1905, are as follows:

President, Charles Henry Cutler; ministerial member, Rev. Eugene J. E. Schreck; trustees, Charles Henry Cutler, C. Jesper Cobb, Frederick A. Smith, Dr. Joseph P. Cobb, Col. Joseph R. Putnam, and Edwin A. Munger; secretary, Clark Scammon Reed; treasurer, Col. Joseph R. Putnam; parish delegates, Robert Matheson, Charles L. Moulton, F. Sherman Layton, and Lewis P. Mercer, Jr.

THE CORRECT NAME.

A study of the origin and early use of the name of the Chicago Society warrants conclusion that it is very frequently incorrectly written. It is seen that the certificate of the legal organization (Sept. 7, 1843), says the name is, "The Chicago Society of the New Jerusalem;" the constitution of the same date, signed by five hundred mem-

bers, gives it as the same, and the certificate of 1849 required by law has it the same. As Mr. Scammon originated the name, and wrote the early records, it is fair to conclude the above is correct. This makes the preceding "The" part of the name, and it should invariably commence with a capital "T," in which many who write the name fail.

GIFTS AND LEGACIES.

The Church in Chicago has been the recipient of gifts and legacies as follows: From Hon. Jonathan Young Scammon, a library; Mr. John Sears, Jr., money; Dr. Franklin Scammon, money; Hon. Isaac S. Britton, a library; Mrs. Abigail W. Turner, money; Mrs. Maria Sheldon Scammon, a memorial tablet to her husband, and money; Miss Arianna Evans Scammon, money; Mr. James Speirs, books; Hon. Charles Carroll Bonney, books; Mr. Willet Northup, books; Col. Joseph R. Putnam, books; Mr. and Mrs. Charles R. Crane, money.

The meeting of the General Convention occurred in Chicago in 1853, 1860, 1865, 1871, 1882, 1890, and 1903, and of the Illinois Association very many times.

And now to those who dominate the affairs of the New Church in Chicago, whose relationship to the founders of it is as that of grandchildren—several of whom are, in fact, grandsons and granddaughters of pioneers—the fact is cited that to them now stand delivered the property and affairs of the Church in exactly such condition, and on exactly such basis as for several decades the ancestors struggled to provide for, namely, the establishment of several church homes to be owned by the mother Society.

So strenuously and effectively has this principle been guarded and nurtured, through the many severe trials

that have been experienced, that now, seeing it accomplished, and seeing the happiness of church life that prevails under it, the conclusion is most rational that it is all of Divine Providence.

Further, to you men and women of the Lord's New Church who hold this trust, the admonishment is given that you, as His stewards, deliver it to your successors, intact and inviolable, both as to the elements of spirituality and the material, so that the present conditions may rule until He orders otherwise.

SPECIAL PERSONAL MENTION.

The Chicago Society of the New Jerusalem is in the control of the third generation of its members. Of the twenty-one who in February, 1849, signed the letter to Mr. Hibbard, asking him to consecrate the Society, only one, Harriette M. Whiting (Mrs. Theodore Knudsen), is known to be living; and with the retiring from activity of Mr. Alexander Officer in 1895, effort in the physical church by the pioneers came to an end.

Of the second generation, though many are living, all have retired from activity in the secular affairs but three, who are members of the executive committee for 1905, and who it is not unlikely will retire before long.

But the Church is in good hands; scattered over a vast territory within the great city are the intelligent and strong men and women, of young and middle age, who, devoted to it, make up the congregations, study its needs, and zealously look after and administer to them.

In making note of some whose lives on earth have been distinguished for service to the Church or otherwise, the compiler leaves all of the present generation to succeeding historians; while it is quite likely that among those

from whom he makes selections there are many whom he does not mention who are quite as deserving as those he does.

BABCOCK.

Mr. Henry H. Babcock and wife, Mary P. Babcock, joining the Church in 1871, were deeply interested and very useful members, until in the prime of life Mr. Babcock was suddenly called to his heavenly home. Some years later the location of her home being changed, it became impossible for Mrs. Babcock to keep up Church attendance. They are both remembered with a great deal of affection by their brethren.

BARRY.

Mr. Samuel S. Barry and Abbie C. A. Barry, his wife, becoming members in 1853, were devoted and faithful forty years.

Mr. George Barry, a son, and his wife, Mary B. S. Barry, members from 1862 and 1864 respectively, were as devoted as circumstances would allow for forty years. They were both prominently connected with the Second Swedenborgian Society and the Union Swedenborgian Church, and advocates of those movements. He was a veteran of the civil war and member of the Military Order of the Loyal Legion.

BARTON.

Mr. William A. Barton and his wife, Hannah Barton, became members of the Church and Society in 1872, now quite a third of a century, remaining active and useful; Mrs. Barton being called to the spiritual world within a few years.

BENSON.

Mr. Olaf Benson joined the Society in 1858, and Jessie E. Arnold joined in 1863. They were married by Mr.

Hibbard in the Adams street temple Dec. 16, 1865. For thirty-five or more years they were industrious and useful members of the Church; much of the time Mr. Benson being a leader in the Sunday-schools, and many years an officer and prominent and efficient committeeman. Yet active people and devoted, they and their several children are regular participants in the Sheridan road services.

BLANEY.

Dr. James Van Zandt Blaney, who joined the Society in 1847, being the eleventh member, was active and devoted for many years.

He was a professor in Rush Medical college, commencing with its organization in 1843; very early in life attained eminence as a physician and scientist, in the line of his profession and in others; becoming a member of the Masonic order in the highest degree possible, he was the first Grand commander of the Illinois commandery of Knights Templar, and July 4, 1857, using the ritual of the Masonic order, laid the corner-stone of the University of Chicago, over which meeting Judge Thomas Drummond of national fame presided, and for which Hon. Isaac N. Arnold was orator. He served through the civil war in the medical department with much distinction, being on the staff of General Sheridan at the battle of Winchester, leaving the service at the close of the war, bearing the rank of lieutenant-colonel and medical director. He was a member of the Military Order of the Loyal Legion. Doctor Blaney married Miss Clarissa Butler, a niece of Gen. Benjamin F. Butler.

BONNEY.

Hon. Charles Carroll Bonney and Lydia P. Bonney became members of the Chicago Society in 1881, though they were members of the Church very much earlier.

Mr. Bonney, by profession a lawyer, attained eminence in the profession, and served in the legislature as a member of the Senate. He was an industrious and general reader, a man of letters, and a student of all subjects, men, and affairs. He read the writings of Swedenborg with interest and understandingly to such an extent as to become one of the doctrinaires, and spent much time for years in teaching the doctrines to classes.

The crowning work of Mr. Bonney's life was his conception, organization, and presiding over the World's Parliament of Religions, and World's Congress Auxiliary, which is set forth in an article devoted to the subject.

BROWN.

Mr. Hiram Brown, one of the pioneers of the Church in Chicago, was for many years, and until his death, a deeply interested and industrious member.

Mr. William L. Brown and his wife, Catherine E. Brown, signed the roll of members of the Society in 1881; Mrs. Brown, as Catherine E. Seymour, having signed much earlier. Their years of devotion and industry have been of incalculable service to the Church. For his sagacious advice, care as a committeeman, and ever-liberal material assistance, the Church in Chicago is indebted to Mr. Brown, as it is to a very few others who did much towards carrying it over some years of its troubled financial history. He is a veteran of the civil war, was in the Vicksburg campaign, a member of the Grand Army of the Republic, and very prominent in the great world of affairs.

BURNETT.

Mr. William H. Burnett, it seems, never joined the Church in Chicago, and it is quite likely was not a member of the physical Church. His wife, as Myra Louise Sears joined the Chicago Society in 1869.

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Mr. and Mrs. Burnett were faithful and useful attendants many years.

BURNHAM.

Mr. Dyer N. Burnham, a lawyer of much prominence, and his wife, Sylvia E. Burnham, joining the Society in 1854—Mr. Burnham having been a member of the Church much earlier—were devoted and faithful a half century.

Mr. Edwin Burnham and Elizabeth K. Burnham, becoming members in 1856, remained attentive and most highly esteemed until at ripe age and mature in the teaching of the New Jerusalem they passed to their eternal home. Mr. Burnham was ever a prominent man of affairs.

Dr. Nathan C. Burnham and wife, Mary A. Burnham, becoming members of the Society in 1859, remained faithful to the Church ever after. Few men were deeper read or more at home in the writings of the Church than Rev. Nathan C. Burnham.

Mr. Daniel H. Burnham, a member of the Society from 1872, and of the Church from his youth, is a man prominent in affairs, whose achievements are distinguished, and whose reputation is national.

CURTIS.

Mr. John F. Curtis and Harriet Sophia Curtis have been earnest, faithful members of the Church since 1864. Mr. Curtis was an interested member, and prominent in the organizing of the Union Swedenborgian Church.

CUTLER.

Mr. Charles Henry Cutler became a member of the Society in 1867, and his wife, Hannah S. Cutler, in 1881; Mrs. Cutler having been baptized and confirmed by Rev. Mr. Mercer when she became a member of the Union

Swedenborgian Church some years previous to her joining the Chicago Society.

Mr. Cutler's marked activity in the physical affairs of the Church commenced with the organization of the Union Swedenborgian Church in 1877, since when, now twenty-eight years, he has been continuously an officer, trustee, or committeeman; for several years, at different times, filling at once all the places. For ten years he has been the presiding officer of the Society and executive committee, being, in fact, president of the Society six years.

In character most exemplary; refined, modest, and courteous in deportment; consistent and steadfast in his churchmanship, and devoted to the sanctuary; Mr. Cutler ably personates the ideal church officer. He has not worked alone; by his side in sunshine and storm, sharing his burdens, sorrows, and successes, has walked the partner of his home and life, and mother of his children.

To attain the position of esteem and affection which Mr. and Mrs. Cutler occupy in the appreciation of their brethren of the Church, and very many friends, is to reach the zenith of private life.

DANIELS.

Rev. Eugene D. Daniels, ordained June 3, 1883, became pastor of the La Porte Society in 1894. He has been, and is a frequent visitor in Chicago, where he fills the pulpit of the different churches, and is always welcome. Mr. Daniels is a veteran of the civil war and a member of the Loyal Legion.

DYER.

Dr. Charles Volney Dyer and his wife, Louisa M. Dyer, became members of the Chicago Society in 1849, being the thirteenth and fourteenth to sign the constitution, and were signers to the request for the consecration of the Society.

Doctor Dyer, young in years, attained prominence in his profession; becoming a man of many affairs, he gave up the practice of medicine.

Known as an abolitionist, he was ever a fighter against slavery; recognized as an officer of the underground railway, he was a known defender of fleeing slaves.

Being a friend of Mr. Lincoln, he received the appointment to the "Mixed Court for the Suppression of the African Slave Trade." He was very prominent in the affairs of the Church for many years. Doctor Dyer was a man of quite general learning, with a great deal of experience and travel.

EBY.

Rev. Samuel C. Eby, ordained June 1, 1884, was pastor in St. Louis in 1885, Peoria in 1888, and London in 1893, where he remained until he returned to St. Louis in 1897. During his residence in St. Louis and Peoria, Mr. Eby has been much in Chicago, where he has filled the pulpits in the several churches on many different occasions. He was editor and manager of the *New Church Messenger* from July 1, 1902, to July 1, 1905, when it was issued from St. Louis.

FORREST.

Mr. Joseph K. C. Forrest was the fifth to join the Society, which he did in 1847. He was a native of Cork, Ireland, born Nov. 26, 1820. His father and father's family were very distinguished for their importance in affairs, both private and governmental.

Mr. Forrest was one of the early editors of the *Chicago Journal*, of the *Chicago Democrat*, and one of the founders of the *Chicago Tribune*, to which he gave its name. He is spoken of in biography as a brilliant journalist. Many of his latter years were spent in connection with the Chi-

cago *Daily News*. He filled office under the county during the forties, and was clerk of the city in 1873.

He has the distinction of being the only regularly appointed leader in worship, excepting the several ministers, that the Chicago Society has had, having been displaced by the election of Rev. Mr. Hibbard to the pastorate.

Mr. Thomas L. Forrest, a brother of Joseph K. C. Forrest, the seventh signer, also in 1847, was the first secretary. His name is prominently identified with affairs in the history of the city, banking being his business for a long time. He lived an exemplary life, being devoted to the Church, and a great student of the writings. At very advanced age he passed from the natural to the spiritual sphere in 1904. For a number of his latter years Mr. Forrest's churchmanship was that of the Academy.

HILL.

Mr. James M. Hill became a member of the Society in 1862, and his wife, Ella E. Hill, in 1870. Mr. Hill continued an active and useful member until he was called to the higher life, while Mrs. Hill, still living, is a very devoted and useful churchwoman, the church mother of Kenwood parish. Their several children are all devoted to the Church.

JONES.

Mr. William E. Jones was the fourth to join the Society. He was a partner with Mr. William B. Ogden in the real estate firm of Ogden, Jones & Co. For many years very prominent in affairs, Mr. Jones was distinguished in the community, and a useful member of the Church.

JUNGE.

Mr. Carl Franz Wilhelm Junge and his wife, Phoebe Freeman Dyer Junge, as members of the Society, date from 1861. For many years Mr. Junge was secretary

and a useful committeeman; in fact, a most useful churchman. Being well read in the Writings, and a clear interpreter of them, and most exemplary in life, he was well fitted for the office of superintendent of the Sunday-school, which he so ably filled for many years.

On the organization of the Academy as a distinct Church, Mr. Junge and members of his family became identified with it, and have so remained.

KEYES.

Mr. Rollin Arthur Keyes entered the Society in 1877, three years following Miss Kate Dickinson Officer, whom he married.

Mr. and Mrs. Keyes, very highly esteemed and most useful members of the Church, continued their activity and interest in the Chicago Society, nearly, if not quite, twenty years, ceasing only when compelled by removal of their home to a distant suburb. Mr. Keyes is another of the group of members referred to, whom the Church and Society owe much for their care and generosity during years when they were in great need of moral and material support. He is prominent in business of different kinds.

LANDENBERGER,

Rev. Louis George Landenberger, ordained Jan. 10, 1890, became Missionary pastor of the Illinois Association in 1893, which place he is yet filling. Mr. Landenberger is a frequent visitor in Chicago and a familiar occupant of the different pulpits. He is an industrious, faithful servant of the Church, and has very many friends scattered over several states.

LOCKETT.

Mr. Oswald Lockett became a member of the Society in 1869—thirty-six years ago—during many of which he

bestowed much time on the service and affairs of the Church. He is a prominent man of business.

MATHESON.

Robert and Annie Matheson, as members of the Church in Chicago, date from 1901, though they were receivers of, and believers in the doctrine of Swedenborg much earlier.

Having raised their children in the faith of the Church, several members of the family will regularly be found in attendance at service in Sheridan Road Church.

NORTHUP.

Mr. Willet Northup, becoming a member of the Society in 1867, remained a devoted member of the Church until called to the higher life a third of a century later. For very many years he was an earnest, industrious, and generous churchman. In 1875 he married Jennie Kimball who, as Jennie Northup, became a member of the Society a year later.

OWEN.

Mr. George H. Owen and Jeanie B. Owen joined the Society in 1888, having been members of the Church from a much earlier date. They have ever remained earnest and attentive. Mr. Owen's marked ability as a reader is frequently made use of in the pulpit, he having served very many times in Chicago.

PUTNAM.

Col. Joseph R. Putnam and Mrs. Alice Putnam became members of the Society in 1872. Their activity as workers in the Church began with the Second Swedenborgian Society, now a third of a century ago, since which time they have been unremitting in industry and worshipful attendance. If there have been years during which Mr.

Putnam was not an officer or committeeman, or both, they have indeed been few. He is now, as for years, the treasurer of the Society, which, under conditions that have ruled a great deal of the time, has been a trying office to fill. He is a veteran of the civil war, in which he attained the rank of lieutenant-colonel, commander of a regiment. At his desk, Room 27, Portland building, he may be found during business hours, where he was thirty years ago, interested in the affairs of the world; and on Sunday morning in a pew well forward in Kenwood Church. He is a member of the Loyal Legion.

REED.

Mrs. Florence Scammon Reed was baptized, as has been noted, by Rev. J. R. Hibbard, in 1845; consequently with 1905 she has been a member of the Church sixty years; longer than was her father, Hon. J. Young Scammon; longer than was Mr. Hibbard; longer, it is believed, than any other member of the Chicago Society, present or past.

ROOT.

Dr. George Frederick Root and Mary Olive Root entered the Chicago Society in 1864. So inspiring and lovely is the memory of Mr. Root, there can be nothing given here but an entirely inadequate tribute. But what more is necessary, and what new thing can be said? His name is known and is dear to the whole world, and will so remain as long as the pages on which are engrossed "The Battle-Cry of Freedom," "Tramp, Tramp, Tramp," and "Just Before the Battle, Mother" exist, and as long as memory is passed to succeeding generations. No person knew George F. Root but to love him; to those of his generation—members of the Chicago Society who so well knew him—his character is exemplified by the long life that he so successfully lived, in the sweet profession of which he was master.

For many years the attendants at sociables and affairs of the Church were the beneficiaries of Mr. Root's delightful entertaining; on many occasions assistance being rendered by accomplished members of his family.

Mr. and Mrs. Root were devoted New Church people; the members of their family, early in life having become members of the Church, were reared within the sphere and teaching of it.

No class of people as keenly and lastingly appreciates the sentiment that flows from Mr. Root's poems of song as the veterans of the great war; consequently nothing could be more fitting than the act of the Military Order of the Loyal Legion in placing him in the list of its honorary members. He was one of six citizens of Chicago to be so honored.

Mr. Ebenezer Towner Root and Almira Kimball Root became members of the Society in 1867. They were very devoted and active, and reared their children with the knowledge of, and faith in the New Jerusalem.

Mr. William Azariah Root joined the Society in 1867, and his wife in 1881. They were regular and attentive a long time.

Professor of Music Frederick Woodman Root, who became a member of the Society in 1871, rendered many years of very useful service to the Church in the line of his profession, much of which was gratuitous. Mr. Root has many friends in the Church.

Miss Frances S. Root, becoming a member in 1881, was devoted and earnest many years.

SAFFORD.

Prof. Truman Henry Safford and Elizabeth Marshall Safford entered the Chicago Society in 1866.

Professor Safford was for many years a member of the faculty of the University of Chicago; the first, and for

years director of the Dearborn observatory. He was a prominent member of the Church, and frequently conducted the service.

SARGENT.

Mr. Ezekiel H. Sargent and Mary E. Sargent entered the Society in 1881, and were attentive and useful members many years. They were prominent in the Union Swedenborgian Church from the organization. Mr. Sargent was called to the higher life within a few years, while Mrs. Sargent will be found, when in the city, with her many friends in Kenwood Church.

SAUL.

Rev. John S. Saul, ordained Oct. 17, 1872, commenced his labors in Chicago in 1898 as pastor of the North side, or Lincoln Park parish, as then called; becoming pastor of the Humboldt Park parish in 1901. Since the departure from Chicago of the Rev. Lewis P. Mercer, Mr. Saul has performed the duties of Presiding minister of the Illinois Association, being now a regularly installed General pastor and Ordaining minister, which office he fills in addition to that of pastor for Humboldt Park parish.

Industrious, modest and unobtrusive, sound and democratic in his churchmanship, Mr. Saul is peculiarly fitted to deposit the seed of the New Church in the minds of the plain people—that class of the human family on which order and justice rest, and from which genuine membership in the New Jerusalem is most easily recruited.

He is editor and manager of the *New Church Messenger*.

Mr. Saul is father of a charming family, made up of mother, three daughters, and two sons, besides himself, all devoted to the Church.

SCAMMON.

Dr. Franklin Scammon, a brother of Hon. J. Young Scammon, was an earnest and faithful member of the Society from 1847 until his death, being the tenth to join—one of the pioneers and founders. He remembered the Church in the distribution of his property. He was president of the Chicago College of Pharmacy, organized in 1859, and prominent in his profession.

SEARS.

Mr. John Sears, Jr., the eighth to join the Society, was one of the founders and pioneers, active and devoted many years. He made the Chicago Society one of the legatees of his will.

Mr. Joseph Sears, a son, became a member of the Society in 1866, fifteen years prior to his wife, Helen Barry Sears.

Mr. Sears is another of the small cluster of men to whom much is owed for untiring devotion to the affairs, and very generous assistance during years of pressing need. For a number of years he filled the very important and arduous office of chairman of the finance committee, during which his sound business judgment and that of fellow committeemen was proved by the happy deliverance of the Society from its great burden of money trouble. His years of interest and industry in the affairs of the Church equal a third of a century. He and Mrs. Sears were regularly at the Sanctuary until the location of their residence made continuance impossible. He is a member of the Loyal Legion and prominent in affairs.

SILKE.

Mrs. Alice E. Silke and her several children became members of the Society in 1881, having been participants in the services of the Church much earlier.

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SILKE.

Mrs. Alice E. Silke and her several children became members of the Society in 1881, having been participants in the services of the Church much earlier.

The husband and father, J. Freeman Silke, was a useful and industrious worker in the Society and regular attendant at the services, until the end of life on earth allowed him to pass into the higher realm of usefulness.

Now at advanced age, with faculties active and unimpaired, Mrs. Silke lives in the sphere of the Church as it is brought into her home by her Church-loving family, and to which her lovable character is reciprocal.

SMALL.

Dr. Alvan Edmund Small, and Martha Mary Small, as members of the Chicago Society, date from 1859. Doctor Small, belonging to the School of Homeopathy, was eminent in the profession, and among his fellow citizens. For many years he was a lecturer for Hahnemann Medical college, a student, and man of letters. Being devoted to the Church, he read Swedenborg thoroughly and understandingly; in churchmanship, sound and industrious. Though mild, modest, and lovable in disposition he was unflinching in defense of principle, as was manifested many times during his continued opposition to, and fight against American slavery. He was an avowed abolitionist and worker on the underground railroad.

WALLENBERG.

Mr. Francis Wallenberg and Mrs. Eliza Wallenberg were baptized into the New Church by Mr. Hibbard in 1851, following which they made their home in St. Louis for a number of years. Returning to Chicago, Mrs. Wallenberg became a member of the Chicago Society in 1874. Mr. Wallenberg, who passed into the spiritual world in 1865, does not appear to have been a member of the physical body.

Mrs. Wallenberg having raised their children in the faith, she and her five daughters remain faithful and

devoted members of the Church, all their names appearing in the membership roll of the Chicago Society.

WATERMAN.

Mrs. Rebecca Eloise Waterman became a member of the Society in 1872, now nearly a third of a century since. She remains attentive and faithful. Her distinguished husband, Hon. Judge Arba N. Waterman, is a member of the Church by baptism, though it seems he has not formally joined the external organization.

In the pastoral record kept by Rev. J. R. Hibbard is this entry: "Dec. 16, 1862—Married, Arba Nelson Waterman, Lieutenant-Colonel U. S. Volunteers, and Rebecca Eloise Hall, in the New Jerusalem temple."

Colonel Waterman was one of the very young officers who were an extraordinary and distinguishing feature of the great volunteer army.

He served for a long term as judge of the superior and appellate courts.

He is a member of the Loyal Legion, and there are few people who have more highly appreciative friends than have Judge and Mrs. Waterman.

WHEELER.

Mr. John E. Wheeler was the tenth to sign the roll of members.

He was one of the organizers of the *Chicago Tribune* and present in the meeting with Mr. Joseph K. C. Forrest when the paper was christened. Mr. Wheeler was one of the pioneers and early workers to whom the present members of the Church are so greatly indebted.

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